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ST PAUL'S EPISTLE

TO THE

PHILIPPIANS.

FOR ENGLISH READERS.



ST PAUL'S EPISTLE
TO THE
PHILIPPIANS

WITH TRANSLATION, PARAPHRASE, AND NOTES

FOR ENGLISH READERS.

BY

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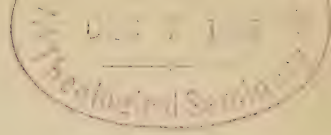
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PREFACE.

THIS little work is the product of a brief season of seclusion (occasioned by a failure of voice) in the Summer and Autumn of last year. I had intended to include in one Volume the four Epistles of the same period, but the resumption of active work postponed this project into a future too remote and precarious to be waited for.

I once hoped to be able to prepare an Edition of St Paul's Epistles for English Readers. Many years ago I published the First Epistle to the Thessalonians as an instalment of this work, and proceeded some way with an Edition of the Epistle to the Galatians. But the arrangement was not quite satisfactory, and the notes were becoming too elaborate for their purpose. The appearance of Dr Lightfoot's work on the Galatians, anticipating me in many places and modifying my own view in others, led me to abandon

the attempt, and to cancel the sheets which were already struck off.

More than twenty years ago I published a Volume of Lectures on the Epistle to the Philip-pians, which had been delivered in the Parish Church of Doncaster. Each Lecture was prefaced by a very literal rendering (from the Greek) of the passage to be commented upon, the text used being that of Tischendorf's second Edition, without any attempt at discussion or comparison of readings.

In the present publication I have taken as my basis the text of Professors Westcott and Hort, though I have exercised something of an independent judgment, and have departed in many places from their punctuation and paragraphing, matters too closely connected with interpretation to be taken at second hand by any commentator. It has been a pleasure to me thus to avail myself, late in life, of a work of which I was permitted more than a quarter of a century ago, by Dr Westcott's kindness, to give, I believe, the first specimen to the Public in an Edition which I published in 1859 of St Paul's Epistle to the Romans.

A publication designed, like the present, for English Readers must of necessity have for its most

prominent feature an English translation. And that translation, to have any definite bearing upon the particular work, must of necessity be made for himself by the Editor. His object is not that of the Translators of 1611 or of the Revisers of their work in 1881. They had to make or to re-make a Version suitable for reading in Churches. In the latter case, that of the Revised Version, it was indispensable that new renderings should be kept in harmony with the old by a strict adherence to the English style and idiom of the Authorized. This one consideration marks a wide difference between that case and the present. The translation here given has answered its purpose when it has made clear to the reader the view of the individual annotator. He is free from any obligation to make his English what is commonly called Biblical. It is enough if he finds anywhere in the English language a phrase expressive of what he believes to be the thought of the Apostle.

The freedom to which an individual Editor is evidently entitled in this particular is no less evidently his right in another. The preparation or revision of a Version for congregational reading must be made by a number of persons, entitled to an equal voice in the decision of each question arising in the

course of it. In such decisions, by a simple majority or by a majority of two-thirds of those present as the case may be, there can be little room for striking or telling results. Any bold or happy suggestion has to run the gauntlet of a multitudinous criticism, and the average judgment necessarily carries the day against the individual intuition. It can scarcely be, perhaps it scarcely ought to be, but that something of a colourless and negative character is thus given to the completed work. It would be interesting, in a large company of Revisers, to be allowed to know how each man would have rendered the whole of one Book or one Chapter, had he been left to himself to do it. It is quite conceivable, without any impatience of the unavoidable conditions of composite labour, that there might be touches of beauty or even sparks of genius here and there in the separate essays, which did not survive in the combined and finished work. If this be so, it is evident that the contribution of individuals to the translation as well as the interpretation of Scripture can never really be superseded by the most careful or the most successful of collective and corporate efforts.

No man can undertake the task of translating

even a few Chapters of the Greek Testament, without a painful sense of failure. To produce an easy and spirited version of a speech of Demosthenes or a dialogue of Plato is by no means beyond the power of an expert in the two languages. But that which is forcible or felicitous as the rendering of a human composition may be in the highest degree distasteful in the case of an inspired writing. There the instinct of reverence must check alike the clever turn and the popular paraphrase, and the result is sure to bewray the limits and trammels of the process.

In the preparation of this Volume, as in all previous undertakings of the same kind, I have abstained from any direct reference to the notes and comments of others. For better or worse, I have written down the results of my own diligent study, alike in the interpretation of the text and in the selection of passages used in illustration. It is thus, I think, rather than by an attempted comparison of the varying or conflicting opinions of previous commentators, that a man may best hope to contribute his little quota to the knowledge and thought of his generation. At the same time every one must be conscious how little he can have to offer which is in any real sense original—how much, on the contrary,

of his own contribution is the product, unconsciously at least, of the work of previous toilers—how true, in this as in every field of effort, is the humbling yet encouraging reflexion, ‘Other men laboured, and ye have entered into their labours.’

While professing to contemplate English readers rather than students of the original in this Edition of St Paul’s Epistle to the Philippians, I have not scrupled to introduce Greek words into the notes where it was impossible without doing so to make the necessary explanations intelligible, and I have placed the Greek text itself on alternate pages face to face with the English rendering. I have hoped thus to make the book useful to two classes of readers, without losing sight of its special designation for one.

THE TEMPLE,

April 11, 1885.

INTRODUCTION.

THE Epistle to the Philippians belongs to a group of four letters, written by St Paul during that two years' imprisonment at Rome with which the history in the Acts closes¹. The references in the Epistle to the Prætorian camp² and to the Emperor's household³ make the place of writing certain, while the allusions to his bonds⁴, and to the consequences to himself and his work⁵, place beyond doubt the circumstances of the writer.

Three of these four Epistles are shown by internal evidence to be actually contemporaneous. Two of them, those (namely) to the Ephesians and the Colossians, are inseparably linked together by thought and phrase, by topic and order, by the person of the bearer and the identity of his commission⁶. The third, that to Philemon, is as decisively linked to the second by the name of its

¹ Acts xxviii. 16, 30.

² Phil. i. 13.

³ Phil. iv. 22.

⁴ Phil. i. 13.

⁵ Phil. i. 12, 19, &c.

⁶ Compare Eph. vi. 21, 22 with Col. iv. 7, 8.

bearer, by one of the persons saluted, and by several of the persons saluting¹.

It is equally evident that the letter to the Philippians is entirely independent of the rest, as much in date as in destination. Its topics are different, its language is different, its tone is different. Beyond the fact that in all the four St Paul is a prisoner, and that in three of them, and by clear inference in the fourth also, Timotheus is his companion², there is nothing to prove the identity even of the imprisonment, much less of the point in the imprisonment which was the moment of the writing.

The question therefore arises, was the Epistle to the Philippians prior or subsequent in time to the other three? And different answers have been given to this enquiry.

Some have seen indications in the Epistle to the Philippians of an advanced stage in the imprisonment, a closer and harsher treatment, and a less hopeful view of the result. In modification of such statements it may be urged that, so far from anticipating a fatal close, St Paul expresses in strong terms his confidence that, though the question of life or death is trembling in the balance, the issue will be his continuance in life³. And just as in one of the other three letters he bids his friend at

¹ Compare Philem. 10, &c. with Col. iv. 9; Philem. 2 with Col. iv. 17; Philem. 23, 24 with Col. iv. 10, 12, 14.

² Phil. i. 1. Col. i. 1. Philem. 1. ³ Phil. i. 25.

Colossæ to prepare for his reception, as hoping to be (as he expresses it) 'granted' to those who have prayed for his deliverance¹, so, when he writes to the Philippians, he is 'hoping in the Lord that he shall speedily come to them'², though he fully recognizes the precariousness of a life still dependent on the casualties of a Roman trial.

If then the argument for the later date of the letter to the Philippians is thus inconclusive, does the subject-matter of the Epistle give any encouragement to an opposite view? It has been powerfully urged that it does³.

St Paul's Epistles are commonly divided into four groups or volumes, distinct from each other scarcely more in date than in subject. Of these four groups the one before us is the third. It follows, at an interval of four or five years, that weighty and massive volume of which the Epistle to the Galatians, the first and second Epistles to the Corinthians, and the Epistle to the Romans, are the component parts. The two Epistles to the Corinthians deal largely with local and personal matters, and though they abound in passages of transcendent importance and incomparable beauty, yet on the whole they leave to the other two, the first and last in the volume, the developement of that great controversy, which for many years of his life

¹ Philem. 22.

² Phil. ii. 24.

³ See Bp Lightfoot's Introduction.

was the hinge and pivot of St Paul's activity, the contest between a pure and a mixed Gospel, between Christ as the complement or supplement of Judaism and a Christ sufficient of Himself for the salvation of sinners and of the world.

This controversy had in some measure spent itself when St Paul entered upon his compulsory retirement at Cæsarea and Rome. In the one Epistle of the third volume which can alone be called in any sense polemical, that to the Colossians, the form and shape of the adversary is visibly altered since the days of the Galatian and Roman argument. Ingredients there are of Judaism in the new compound—the law of ritual and ceremonial, with its Rabbinical glosses upon the Divine original, is still there, and still potent—but it is mingled now with other and at first sight incongruous elements, with an Oriental speculation and an Essene asceticism which carry the war into other regions, and which will, in the fourth and last volume of the letters, those of the period of freedom between the two captivities and of the second imprisonment itself, develope a still further growth of heresy, necessitating in the great combatant a new terminology and a new phraseology to deal with it, furnishing new difficulties to the student and new facilities to the sceptic.

We must not anticipate the topics of other Introductions. At present the remark is this—that the Epistle to the Philippians, in its one contro-

versial chapter, has no word for those peculiar vagaries of error which are the predominant subject of the Epistle to the Colossians. It seems improbable that St Paul should entirely ignore these, in writing to his most dearly loved Church of Philippi, if they had already taken that place in his thoughts which they certainly occupied when he wrote to the Church of Colossæ. The object of his attack in the third Chapter of the Epistle to the Philippians is quite that of the second volume of his letters, of the Epistle to the Galatians and the Epistle to the Romans. If this be so, is it not probable that the Epistle to the Philippians was written before the old controversy had been succeeded by the new—that it was the connecting link (in some sense) between the second period and the third, though belonging itself to the latter, as the Epistle to the Colossians is the connecting link (in some sense) between the third period and the fourth of St Paul's writings, though itself belonging to the former?

This consideration weighs powerfully with us in attempting to fix the place of the letter to the Philippians among the four Epistles of its group.

We are quite aware that such arguments may be overstated. The spiritual circumstances, known to St Paul, of one Church might be wholly different from the spiritual circumstances, also known to St Paul, of another Church. To each he would address himself according to the requirements of

each. We do not think it necessary (for example) to change the received place of the Epistle to the Galatians in order to bring it next to the Epistle to the Romans, because it resembles it in subject or even in phrase. The reminiscences of a recent visit to Galatia, of its painful character and its distressing close, are too evident and too prominent in the Epistle to allow us to relegate it to a position which would imply a three or a four years' interval between the visit and the letter. We still leave the two Epistles to the Corinthians between that to the Galatians and that to the Romans, supposing that the condition of the Corinthians made other matters more urgent for them than the refutation of the Judaizing heresy, and prepared to expect a considerable similarity, even of phrase, in writing upon the same subject, even at a considerable interval of time, to the Churches of Galatia and of Rome. Doubtless it *might* be so in the instance now before us. St Paul might know that the Asiatic heresy of Colossæ would have no interest or no meaning for the European community at Philippi. We do not press it as an argument which constrains conviction, only as a consideration which ought to have weight.

In any case the Epistle to the Philippians cannot be assigned to the very beginning of St Paul's residence as a prisoner in Rome. Space must be allowed for the operation of those effects of his

imprisonment of which he speaks in the first chapter'. The spread of his influence in the Prætorian camp on the one hand, in the Palace of the Emperor on the other, must have been the work of time. There is one special incident of the period, known to us only from the Epistle itself, for which room and scope must be left. ③ The Philippians had heard of St Paul's coming to Rome; had sent Epaphroditus to Rome from Philippi with pecuniary supplies; had heard of the illness of Epaphroditus at Rome; had even communicated to him their distress on hearing of it²—these four occurrences imply a certain lapse of time, and all of them are prior to the writing of the Epistle itself. Still, allowing a few months, or a large part of a year, for all this, the Epistle before us might still be the first written of the four, and still be separated from the other three by a very considerable interval.

St Paul's connexion with Philippi had begun about ten years before his arrival in Rome. Accompanied by Silas from Antioch³, by Silas and Timotheus from Lystra or Derbe⁴, by Silas, Timotheus, and Luke from Troas⁵, he for the first time landed in Europe, and made his first halt at the Roman 'colony' of Philippi⁶. His work began there on the humblest scale. A few women gathered in the

¹ Phil. i. 13, &c.

² Phil. ii. 25, &c. iv. 18.

³ Acts xv. 40.

⁴ Acts xvi. 3.

⁵ Acts xvi. 11.

⁶ Acts xvi. 12.

Jewish 'place of prayer' by the river-side without the city, formed his first congregation¹. The first convert was an Asiatic 'purple-seller' from Thyatira, and her house became the home of the little party of Evangelists during their stay in Philippi². Troubles soon began. A Greek slave-girl, 'possessed with a spirit of divination', was restored to sanity by the word of St Paul, and her 'masters', who had trafficked in her misery, made their selfish loss a plea for dragging him and Silas before the 'magistrates' (the *duumviri* or *prætors* of the 'colony') as disturbers of the peace and innovators upon the Roman 'customs' of the self-important community³. The terrible scourging, the eventful night in the prison, the conversion of the jailer, and the triumphant exit of the sufferers, made the third act in the drama of the first visit⁴. After a sorrowful parting with 'the brethren'—the nucleus already formed of the future Church of Philippi—St Paul, with two of his companions, Silas and Timotheus, pursues his way to other towns of Macedonia, and from Berea goes on alone to Athens and to Corinth⁵.

But a mutual affection of exceptional strength had sprung up between him and the Philippian converts. Already at Thessalonica, when he had

¹ Acts xvi. 13.

² Acts xvi. 15.

³ Acts xvi. 16—21.

⁴ Acts xvi. 22—40.

⁵ Acts xvii. xviii. 1.

but lately left them, they sent him supplies—accepted by him from them alone of the Churches¹. Again at Corinth, apparently by the hands of Silas and Timotheus, who had been sent back to relieve his anxiety about the state of some of the new Christian communities, the same Philippian congregation renewed its loving assistance².

Six or seven years pass, and St Paul brings to its close his long residence at Ephesus. He then passes again by Troas into Macedonia³. It is a time of great anxiety. The state of the Church of Corinth has caused him the keenest distress he has yet known in ‘the anxiety of the congregations⁴.’ It is from Macedonia, and in all likelihood from Philippi or Thessalonica, that he writes his second letter to Corinth⁵. We know nothing from the Acts of the Apostles of the details of this part of his journey. His faithful chronicler, St Luke, appears then to have been absent. He arrives in Greece, and during a three months’ abode there he writes (apparently from Corinth) his great letter to the Church of Rome⁶. From Greece he retraces his steps into Macedonia, paying his third visit to Philippi⁷. There at last St Luke rejoins him⁸, and by his

¹ Phil. iv. 15, 16.

² Acts xviii. 5. 2 Cor. xi. 9. 1 Thess. iii. 1, 2.

³ Acts xx. 1. 2 Cor. ii. 12. ⁴ 2 Cor. xi. 28.

⁵ 2 Cor. viii. 1. ix. 2. ⁶ Acts xx. 2, 3. Rom. xvi. 1, 23.

⁷ Acts xx. 3, 6. ⁸ Acts xx. 5.

presence opens another section of the more detailed biography. From Philippi, with several companions whose names are preserved to us¹, the Apostle begins his voyage and his journey towards his capture at Jerusalem, his two years' detention at Cæsarea, and his two years' confinement at Rome.

This brief sketch has noticed all the occasions of which any record remains to us of personal intercourse between St Paul and the Church to which he here writes. He was to see it once more, but not till after his release from the first Roman captivity. Then, according to the brief hint given in his first Pastoral letter, he, on some occasion of which no explanation is given, went into Macedonia from Ephesus, leaving Timotheus there in charge². But this belongs altogether to a later period of the history.

St Paul is a prisoner in Rome when he writes this Epistle to Philippi. The last chapters of the Acts contain a full record of the dangerous and suffering voyage from Cæsarea, ending in the shipwreck, and of the later progress, by Syracuse and Rhegium, to Puteoli, and finally by the Via Appia to Rome³. At Rome he was still in custody, but it was that least severe form of confinement which left the choice even of a dwelling (doubtless within some strict limits) free⁴, and placed the prisoner

¹ Acts xx. 4.

² 1 Tim. i. 3.

³ Acts xxvii. xxviii. 1—16.

⁴ Acts xxviii. 30.

under the charge of a single soldier¹, changed every few hours, to whose left arm his own right arm was constantly chained², and by whom every movement and every utterance was necessarily overlooked and overheard. When we think of these Epistles as the work of one placed in circumstances so trying to flesh and blood, it must raise still higher our estimate of the greatness of that grace which alone could give composure to the spirits and elevation to the thoughts of the writer.

St Paul was enabled to make this unsympathetic and uncongenial companionship minister to the great cause to which his life was given. His bonds, he tells us, were the subject of notice and comment through the whole camp of the Prætorians³. Never before, surely, had that motley concourse of rude and ignorant men, held together by nothing but the strong arm of military discipline, had the opportunity presented to them of witnessing the refining, elevating, transforming influence of the new faith, as it was shown in its full strength and beauty in the character of the captive Apostle. If this had been all, the words would have been sufficiently verified, 'The things which are befalling me have resulted rather in the progress than in the retrogression of the Gospel⁴.'

But St Luke opens a wider view than this of

¹ Acts xxviii. 16.

² Acts xxviii. 20. Eph. vi. 20.

³ Phil. i. 13.

⁴ Phil. i. 12.

the influences of the Apostle's confinement, when he speaks of his receiving, through these two whole years, in his own hired lodging, all that came in unto him¹. He applies to that private intercourse the very terms which belong more naturally to the work of one at large, 'preaching' and 'teaching'². We must modify our first ideas of bonds and imprisonment. We must take account of that long day, 'from morning till evening', spent in earnest argument with 'the chief of the Jews' convened by him for the express purpose of explanation and discussion³. We must call to mind that long list of Roman residents, already disciples, already personally known to him, which is contained in the closing Chapter of an Epistle dated some three or four years before his own arrival in the capital⁴. That list had doubtless received many additional names in the interval between the record of the twentieth chapter and the record of the twenty-eighth chapter of the Acts of the Apostles. There was already a Church of Rome before St Paul had to do with it. Already 'their faith was proclaimed throughout the whole world' when he prayed for a prosperous journey to visit them⁵. Many of them were known to him much more than by name at that earlier date⁶. The announcement of his having

¹ Acts xxviii. 30.

² Acts xxviii. 31.

³ Acts xxviii. 23.

⁴ Rom. xvi. 3—15.

⁵ Rom. i. 8, 10.

⁶ Rom. xvi. 3, &c.

reached 'the Market of Appius' and 'the Three Taverns' on his journey towards Rome as a prisoner drew forth 'the brethren' to meet him¹. Already therefore the Gospel had its numerous friends and adherents in the Imperial city, and had even found its way (it is more than probable) into the vast 'family' which crowded the Palace of the Emperor.

The effect of his arrival and residence in Rome was marked and powerful. His very bonds, he says, instead of daunting or abashing, encouraged and emboldened the brethren². A feeling of deep sympathy quickened the zeal of many to help the work which he could no longer himself do publicly. In other cases, strange as the statement sounds to us, an unfriendly motive prompted the activity³. There were those who disliked and mistrusted him, even within the Christian body. Whether their hearts were still hankering after a suppressed and disavowed Judaism, or whether some more personal feeling was the secret of their ill-will, we can know only by the vaguest conjecture. Of one thing we may be confident, that St Paul's 'rejoicing' in the success even of these last⁴ implies that the preaching was evangelical, whatever its motive. The preaching of 'another Gospel', which he hastens to say was 'not another' because it had no claim to the title of

¹ Acts xxviii. 15.

² Phil. i. 14.

³ Phil. i. 15—17.

⁴ Phil. i. 18.

a Gospel at all¹, would certainly have been as far beyond his toleration when he wrote to Philippi from Rome as when he wrote from Ephesus to Galatia. We admire the magnanimity which made him indifferent to the motive, we could not admire the inconsistency which would have been involved in indifference to the doctrine.

Something, however, there was in the circumstances of the moment, which roused in St Paul, as he writes to the Philippians, the old fire of his jealousy for the preaching of an unmixed Christ. Whether from an instinctive suspicion of the secret unsoundness of the unfriendly preachers just mentioned, or from some fresh experience, in other forms or other directions, of the indestructible vitality of the old Judaizing, he devotes one of the two most remarkable passages of the Epistle before us to the reassertion, in solemn and sublime language, of the Gospel pure and simple as he had preached it all along among the Gentiles². Nowhere are we admitted into a closer or tenderer intimacy with the heart of the man in its deepest secrets of affiance and aspiration. 'That I may know Him, and the power of His resurrection, and the fellowship of His sufferings.' 'This one thing I do—I press toward the mark³.'

The Epistle to the Philippians will ever remain

¹ Gal. i. 6, 7.

² Phil. iii. 2, &c.

³ Phil. iii. 10, 14.

as the noblest example to be found anywhere in the inspired writings of the working of the pastoral heart. 'Lovest thou me?' then 'feed my sheep'—such is the unwritten but most real epitome of the four Chapters which compose it. Nowhere do we more admiringly trace the beautiful combination of dignity and delicacy, of force and tenderness, in the character of the great Apostle, than in those more level passages of this short letter, in which, for example, he expresses his gratitude for their gifts, and yet his independence of all gifts; his gratification in the revival of their care for him, and yet his full confidence that that care had never really undergone change or interruption. Nowhere more conspicuously than in the incidental disclosures of this letter to the Philippians do we behold the power of Divine grace in transfiguring the whole mind and heart of those who believe; cultivating and civilizing in the very act of evangelizing and sanctifying; calling into existence a whole world of beautiful feelings, generous affections, and unselfish impulses; above all, creating a new relationship between man and man, directly traceable to that revelation of a free forgiveness and an indwelling Spirit, which is the 'secret', long hidden, in the fulness of time told, of the everlasting Gospel.

The Epistle to the Philippians is rapid in its transitions from narrative to doctrine, from doctrine

to narrative. In the same degree, it is, beyond most of St Paul's Epistles, impatient of analysis. The following sketch aims rather to track the windings of its course, than to spoil its naturalness by an attempt to arrange or to methodize.

| | | |
|------|--|-----------------------|
| I. | Address and greeting | chap. i. verses 1, 2. |
| | thankful and hopeful view of them | i. 3—8. |
| | special desires for their growth in discernment and consistency | i. 9—11. |
| II. | Narrative | i. 12—30. |
| | (1) effects of his 'bonds', without and within the Christian body | 12—14. |
| | the latter presenting a painful phenome- non, in which yet he can find matter for satisfaction | 15—20. |
| | (2) his own state of mind in the present suspense—conflicting feelings | 21—24. |
| | 'I shall not die, but live'—live, for your sake but, however this may be, be steadfast, be brave—regarding your sufferings as (a) a token, (b) a boon | 25, 26. 27—30. |
| III. | Hortatory: on unity | ii. 1—11. |
| | (1) its foes—vanity, and selfishness | 3, 4. |
| | (2) its motive—the example of Christ | 5—11. |
| | His voluntary self-abasement— (a) to human nature | 6, 7. |
| | (b) in it— | 8. |
| | and the great reward | 9—11. |
| | work out your salvation—for God works in you especially in unity— | ii. 12, 13. |
| | (a) for the sake of example to others | ii. 14, 15. |
| | (b) and of comfort to me, who would gladly die for you as I have lived for you | ii. 16—18. |

| | |
|--|---------------|
| IV. Prospective | ii. 19—30. |
| intentions, as to communications with them | |
| by Timotheus | 19—23. |
| and in person | 24. |
| meanwhile by Epaphroditus | 25—30. |
| V. Hortatory | iii. 1—iv. 9. |
| (1) the duty of joy | 1. |
| (2) beware of false teachers who fail to see | |
| that Christ's people are the true Israel | 2, 3. |
| account of his own transition from the old | |
| trust to the new | 4—11. |
| and of his present life of effort and aspiration | 12—14. |
| be true to present attainments, and God will | |
| lead you on | 15, 16. |
| (3) beware of the evil example of the real | |
| 'enemies of the cross', the sensual and | |
| earthly-minded | 17—19. |
| our life is already in heaven—our expectation | |
| that of a Saviour and a resurrection | 20, 21. |
| 'so stand fast' | iv. 1. |
| (4) a particular case of discord tenderly | |
| dealt with | 2, 3. |
| (5) several short precepts—joy—charity— | |
| prayer, and its blessing | 4—7. |
| directions for thought, and directions for conduct | 8, 9. |
| VI. Acknowledgment of gifts | iv. 10—20. |
| I hail them as tokens of love | 10. |
| content without, thankful for them | 11—14. |
| you were of old, you alone, my benefactors in | |
| this way | 15, 16. |
| 'I seek not yours but you' | 17. |
| 'I have all and abound' | 18. |
| and God will not let you want | 19. |
| to Him be glory | 20. |
| VII. Final greetings, and benediction | iv. 21—23. |
| V. P. | 2 |

TO THE PHILIPPIANS.

I PAUL and Timotheus, servants of Christ

I. 1, 2. 'We write to the Christians at Philippi, with their ministers; and we wish you grace and peace.'

1. *Timotheus*] Of Derbe or Lystra (Acts xvi. 1); already a 'disciple' when St Paul visits those places for the second time; yet claimed by St Paul as his 'own son in the faith' (1 Tim. i. 2), converted therefore in his first visit (Acts xiv. 6, 23). He accompanied Paul and Silas, from Derbe or Lystra, on the second missionary journey, and was with him at Philippi in the first founding of the Church there (2 Cor. i. 19), left Philippi with him, but remained at Berea when St Paul went on to Athens (Acts xvii. 14), rejoined him either at Athens (Acts xvii. 15) or at Corinth (Acts xviii. 5), the passage in 1 Thess. iii. 1, 2 being *really* consistent with either supposition. He continued with St Paul at Corinth (1 Thess. i. 1. 2 Thess. i. 1), was with him during a part at least of the long residence at Ephesus (Acts xix.) in the third mission-

ary journey, and after being sent on into Macedonia (Acts xix. 22) and to Corinth (1 Cor. iv. 17) probably before the writing of the first Epistle to the Corinthians (1 Cor. xvi. 10), had rejoined him before the second Epistle to the Corinthians was written from Macedonia (2 Cor. i. 1). He was with St Paul when he wrote to the Romans (Rom. xvi. 21) probably from Corinth (Acts xx. 2, 3. Rom. xv. 25, 26. xvi. 1, 23), was with him at Philippi on that second (or rather third) visit there, and was one of those who 'accompanied him into Asia' (Acts xx. 4) on the voyage and journey which ended in his capture at Jerusalem (Acts xxi. 30). He is not mentioned during the two years' detention at Caesarea, nor in the narrative of the voyage and journey to Rome, but was with St Paul when he wrote thence to the Philippians (Phil. i. 1. ii. 19, 23), the Colossians (Col. i. 1), and Philemon (1). The later history of Timothy is known

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

ΠΑΥΛΟΣ καὶ Τιμόθεος, δούλοι Χριστοῦ Ι. 1

only from the fragmentary hints in the two Epistles addressed to him by St Paul, the former written in the interval between the two imprisonments at Rome, and the latter during the second which ended in martyrdom. In the former, and apparently (though not expressly) in the latter also, Timothy is addressed as in charge of the Church at Ephesus (1 Tim. i. 3), with authority to ordain (1 Tim. iii. 1, &c. v. 22. 2 Tim. ii. 2), to exercise discipline over ministers (1 Tim. v. 19) and people (2 Tim. iv. 2), to regulate worship (1 Tim. ii.) and doctrine (1 Tim. i. 3, &c. 2 Tim. ii. 14), to superintend and control institutions (1 Tim. v. 9—16), and generally to discharge Episcopal functions as the delegate and representative of the Apostle (1 Tim. iii. 14. iv. 13). Whether the charge was permanent or temporary does not appear. At all events, St Paul regards him as free to leave Ephesus, and does in fact summon him to his own presence

at Rome (2 Tim. iv. 9, 11, 21). Whether the passages about the ordination of Timothy (1 Tim. i. 18. iv. 14. 2 Tim. i. 6, 14) refer to the charge at Ephesus, or to his first commission as an Evangelist, is not certain, but the latter supposition seems the more probable. The 'good confession made by him before many witnesses' (1 Tim. vi. 12) may be a reminiscence of his baptism rather than of either of the two occasions just mentioned. 'The prophecies which went before on (pointing to) thee' (1 Tim. i. 18) were probably some such utterances of 'prophets' designating Timothy for the ministry, as we read of in Acts xiii. 1, 2 in the case of the first special mission of St Paul himself. That Timothy should be here associated with St Paul in writing to the Philippian Church, of which he had assisted in the founding, and which he had visited since that time, twice at least, in company with St Paul, is quite natural. But so little

I. 1 Jesus, to all the saints in Christ Jesus that are in Philippi, with any *their* bishops and deacons.

does he really share in the composition of the letter that St Paul writes throughout in the singular number, and when he has occasion to mention Timothy (ii. 19) speaks of him in the third person. The character of Timothy, as represented by St Paul in this Epistle and elsewhere, is faultless and beautiful. The inference of indecision and faintheartedness, which some have drawn from St Paul's exhortations to courage and devotion in his letters to Timothy, seems to be quite fanciful.

Servants] Literally, *slaves*. That rendering might sound harshly in modern ears. But when we think of the two ideas suggested by the word, *ownership* on the one side and *devotedness* on the other, we shall feel that to be the *slave* (the ἐμψυχον ὄργανον, the *animated implement*) of *Jesus Christ* could be nothing but the highest human glory. St Paul so describes himself in the first verse (also) of his Epistle to the Romans; and St James, St Peter (2 Pet. i. 1), and St Jude take the same title. See also Gal. i. 10. Tit. i. 1 (*servant of God*). Col. iv. 12 (*Epaphras a servant of Christ Jesus*). 2 Tim. ii. 24.

Saints] *Holy persons*. The pro-

minent thought, when the word (ἅγιος) is applied to Christians indiscriminately, is that of *consecration* rather than of *sanctification*; of the act of God in claiming as His own and causing the response of the man to that claim in the Christian confession, rather than of the degree in which the life, inward and outward, has been brought into harmony with the call and the profession. Thus the Corinthian Christians, with all their faults, are addressed by St Paul as *saints by God's call* (1 Cor. i. 2), no less than the Romans (Rom. i. 6). Compare 1 Cor. vii. 14, where the children of *one* Christian parent are said to be *holy* in virtue of that relationship.

In Christ Jesus] These words belong to *saints* (see iv. 21) who are such in virtue of being included or contained in Christ. See 1 Cor. i. 30, and of *Him (God)* are ye in *Christ Jesus*.

With any their bishops and deacons] An attempt has been made in this rendering to mark the absence of the definite article in the Greek. St Paul does not address the ministers of the Church at Philippi as known to him personally or by name. He speaks of them as the na-

Ἰησοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς Ι. Ι
οὔσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις.

tural and necessary complement of the Christian people.

Bishops and deacons] It is obvious that *bishops* (ἐπίσκοποι) here are synonymous with *presbyters* (πρεσβύτεροι). The same inference is justly drawn in Acts xx., where St Paul summons the *elders* (*presbyters*) of the Church of Ephesus (verse 17), and then addresses them as *bishops* (verse 28). In 1 Tim. iii., he passes at once from the qualifications of the *bishop* (verses 1—7) to those of the *deacon* (8—13). And in the Epistle to Titus, after saying that he had left him in Crete to ordain *elders* (*presbyters*), who must possess certain qualifications, he goes on to say, *for a bishop must be blameless* (Tit. i. 5—9). The one term (*bishop*, *overlooker*) is suggestive of the *duty*, the other term (*elder*, *senior*) of the *dignity*, of the office. The one, a classical word for a particular officer of the Athenian constitution, *may* have been in use by preference in the Gentile Churches, the other in the Jewish. The eventual limitation of the former to the one *chief* minister of a group of Churches, belongs to the generation after the Apostles, though already foreshadowed in the position of *James the Lord's*

brother (Gal. i. 19. Acts xxi. 18) at Jerusalem, and in the functions assigned by St Paul to Timothy at Ephesus and to Titus in Crete. The perpetual Presence promised to the Church (Matt. xxviii. 20) is a living power, adapting the institutions as well as the energies of the Christian society to the needs of each age—yet so as that the three functions of ruling, shepherding, and serving, shall always be exercised and always embodied in the ministry of the period. At first the Apostles were the sole ministers; then Apostles and deacons; then Apostles, presbyters (*bishops*), and deacons; then Apostles (represented here and there by *delegates*), presbyters (*bishops*), and deacons; finally, *bishops*, presbyters, and deacons. Names and titles change, both in use and meaning; but the essence changes not. The Pentecostal gift of men for the service of men (Eph. iv. 11) has never been withdrawn in any one of its operations; not even where the particular community has preferred (wisely or unwisely) to put the Episcopal office itself into commission, acting by a council of presbyters and not by one ruling elder. The definition of *Church* in our Article leaves

I. 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God for all my remembrance of
4 you, always in all supplication of mine making
5 my supplication for you all with joy, for your

room for this charitable and reasonable comprehensiveness.

Deacons] The institution of the diaconate may fairly be traced to Acts vi., though the title itself does not occur either there or in any later mention of individuals among the seven (see, for example, Acts xxi. 8, where Philip, *one of the seven*, is styled not *the deacon* but *the evangelist*). There is, in fact, no scripture proof of the actual or intended permanence of the particular institution recorded in that narrative of Acts vi. It is not till we reach this Epistle to the Philippians (interpreted as it is by the Pastoral Epistles) that the office of deacon is stereotyped as one of the Orders of the Church. Expressions such as those of Rom. xii. 7, and still more of Rom. xvi. 1, are too vague to be appropriated to an office.

2. *Grace*] Grace is *free favour*, the opposite alike of *wrath* (Eph. ii. 3, 5) and of *debt* (Rom. iv. 4). It differs from *mercy* as *non-merit* from *demerit* in the recipient. Grace *might* be shown to a *worthy* person; mercy presupposes a sinful and lost state. Sometimes *the grace* expresses

the whole of God's love in Christ (see note on verse 7). *Grace* (without the definite article) means the putting forth of that free favour which in God never stops with *feeling* but manifests itself in *blessing*. Benevolence and beneficence are one in God. Hence *grace* in its usual theological sense is the natural sequence and consequence of its sense in the original Greek.

Peace] Peace is the *harmony of the being*; in its three relations and aspects, towards God, towards itself, towards fellow beings (Rom. v. 1. 2 Thess. iii. 16. Rom. xii. 18). It is the result of the realization of grace, and is commonly so placed in the Apostolic greetings. Twice only does St Paul, and once St John, interpose a third term, *mercy*, between the two (1 Tim. i. 2. 2 Tim. i. 2. 2 John 3).

From God...and the Lord] An incidental and oft-recurring testimony, of the deepest kind, to the true Divinity of our Lord Jesus Christ. It would be as much insanity as blasphemy to wish *grace and peace from God and—a man*.

3—11. 'My recollection of you is all thankfulness, and

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Ἰ. 2
Κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μείλᾳ 3
ὑμῶν, πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων 4
ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ τῇ 5

every prayer of mine for you is full of joy. When I think of your united devotion to the Gospel from the first day until now, I cannot doubt that the good work begun in you will have its accomplishment in the day of Jesus Christ. I find my warrant for this confidence alike in your participation with me in personal peril and suffering, and in your cooperation with me in the support of the Gospel as it stands its trial at the bar of a hostile world. God knows my yearning love for you—a love which has its source in the very heart of Jesus Christ. It is my prayer that your love may abound more and more in spiritual knowledge, and in that enlightened appreciation of all that is excellent, which shall both keep you till the day of Christ from all evil, and fill you also with all that fruit of righteousness which Christ works in His people to the glory and praise of God.'

3. *I thank my God*] Most of St Paul's Epistles open with thanksgiving. The Epistle to the Galatians is the only real

exception, and the omission marks the anxiety and displeasure under the influence of which it was written.

My God] The appropriating pronoun is used by St Paul in like manner in Rom. i. 8. 2 Cor. xii. 21. Philem. 4. Compare Gal. ii. 20. In this Epistle it occurs again iv. 19.

For] It is the same preposition (ἐπὶ) as in verse 5, and there seems to be no reason for rendering it differently in the two places. See also 1 Cor. i. 4, *I thank my God...for the grace, &c.* St Paul thanks God, not only *when* he remembers them, but for the *kind and nature* of the recollection, altogether satisfactory and comforting.

4. *Always*] Notice the repeated *all*. *All my remembrance...always...all supplication...you all*. The full heart will allow no exceptions.

With joy] The stress lies here. The keynote of the Epistle is *joy*. See iii. 1, where a sort of apology is made for the reiteration. The *reason* for the joy follows.

I. 5 partnership in aid of the Gospel from the first
 6 day until now ; persuaded as I am even of this,
 that He who began in you a good work will
 bring it to accomplishment in the day of Jesus
 7 Christ ; even as it is right for me to be thus
 minded in behalf of you all, because I have you
 in my heart, as being all of you, both in my bonds
 and in the defence and support of the Gospel, my

5. *For your partnership*] Verse 4 was parenthetical. Verse 5 explains the thanksgiving of verse 3. *I thank my God for all my remembrance of you...* in other words, *for your partnership, &c.*

In aid of the Gospel] Literally, *unto the Gospel* ; so as to further it, and help it on its way. Compare ii. 22.

From the first day] of your receiving it. Acts xvi. 13.

6. *Persuaded as I am*] *I thank my God for...for...persuaded as I am, &c.* Further explanation of the thanksgiving.

Even of this] Literally, *of this thing itself. Of this and nothing less than this. Itself* is added to emphasize and enhance the thing spoken of.

In you] Or *among you*. But the thought of the spiritual nature of the work is best expressed by the former. *In you*, not in isolation certainly, but yet individually. In Gal. iii. 3, the beginning of the work of

grace, here expressly ascribed to God, is spoken of (using the same word) on the *human* side ; *having made a beginning by (or in) spirit, are ye now seeking to be completed by (or in) flesh ?*

Will bring it to accomplishment in] Literally, *will accomplish it until*. A condensed form of expression, requiring the paraphrase given above.

The day of Jesus Christ] The definite article can scarcely be dispensed with in English, but the Greek says *a day of (belonging to) Jesus Christ*. A day which, unlike these days of time, shall be *all His*, with no disturbing or conflicting interference of alien influences. Luke xvii. 30, *the day on which the Son of Man is unveiled*. Before, there has been a veil over Him.

7. *Even as it is right*] *This persuasion (verse 6) is justified by my knowledge of you as being truly and practically my partners in the grace of God*. St Paul does not infer their salva-

κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς πρώτης I. 5
 ἡμέρας ἄχρι τοῦ νῦν· πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ
 ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει
 ἄχρι ἡμέρας Ἰησοῦ Χριστοῦ· καθὼς ἐστὶν δίκαιον ἡ
 ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ
 ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς
 μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ
 εὐαγγελίου συνκοινωνούς μου τῆς χάριτος πάντα

tion from his own love for them (as a hasty view of his words might suggest), but from the reason of that love; namely, their being proved by their spirit and conduct to be united with him in the divine grace.

To be thus minded] To have this persuasion of your safety.

You all...all of you] There may be a *hint* (nothing more) of their *requiring* this reminder of unity. See ii. 1, 2. iv. 2.

I have you in my heart, as being] Not from a vague or sentimental affection for you, but because you are united with me in Christian faith and devotion.

Both in my bonds] Partners with me in grace, first in the fellowship of *suffering*, and secondly in the fellowship of *the great cause*. For the former, see verses 29, 30. Though they were not actually prisoners like him, yet his bonds were but a sample and specimen of that persecution for Christ's sake

which they did share with him. St Paul is not speaking of *sympathy* but of *fellow-suffering*, two different ideas, for which the Greek has two different words.

And in the defence] Compare verse 16, *knowing that I am appointed to aid the defence of the Gospel*. In both places the word *defence* is unavoidably open to misunderstanding. The Greek term (ἀπολογία) with a simple genitive after it does not mean the defence of another person, but one's own defence. See 2 Tim. iv. 16, *at my first defence no man sided with me*. So in the text. The Gospel is represented as being on its trial, engaged in defending itself against a charge of falsehood or imposture. And in this Gospel's self-defence St Paul and these Philippians are represented as siding with it. *Partners with me in grace, both* (1) *in the matter of enduring persecution like*

- I. 8 fellow-partners in the *divine* grace. For God is my witness how I long after you all in the 9 affections of Christ Jesus. And this I pray, that your love may still more and more abound in 10 knowledge and all perception, to the end ye may

me and with me, and (2) in the matter (a) of the Gospel's defence of itself, and (b) of the support of it by active help and testimony.

In the divine grace] The insertion of the epithet is designed to indicate the definite article of the Greek. *The grace* is the sum total of God's self-manifestation in Christ for the salvation and blessing of man. See especially Tit. ii. 11, *the grace of God appeared (had its Epiphany) bringing salvation to all men.* And so (frequently) in closing benedictions, *the grace* (the great, the divine grace, in which alone we have our new being) *be with you* in all its fulness of power and blessing. Eph. vi. 24. Col. iv. 18. Heb. xiii. 25. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15.

8. *God is my witness]* The same appeal is made in the same connexion in Rom. i. 9. Sometimes it is expressed with yet stronger emphasis, as in 2 Cor. i. 23. Compare 1 Thess. ii. 5, 10. St Paul read our Lord's prohibition of any stronger mode of assertion than the simple *Yea, yea, Nay, nay* (Matt. v. 37), in the spirit rather than in the

letter; as forbidding a light and trifling introduction of the name of God, not a serious appeal to Him on grave and important subjects.

I long after you] Compare Rom. i. 11, *I long to see you.* 2 Tim. i. 4, *longing to see thee.* St Paul, as natural as he was spiritual, was not satisfied without the *sight and presence* of those whom he loved.

In the affections of Christ Jesus] The original expression is more graphic, but can scarcely be literally rendered. The Authorized Version here and elsewhere translates it (*σπλάγχνα*) in accordance with a phraseology now obsolete, by the word *bowels*. This was never an accurate rendering, the Greek denoting the larger interior organs of the body, not the intestines. Thus the word *heart* is often the best rendering, as combining the physical form with the moral idea. In the short Epistle to Philemon, the word occurs three times in this sense, verses 7, 12, 20, *the hearts of the saints...my very heart...refresh my heart in Christ.* It must not be narrowed to the

ὑμᾶς ὄντας. μάρτυς γάρ μου ὁ Θεός ὡς ἐπιποθῶ Ι. 8
πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. καὶ 9
τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον
καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ
αἰσθήσει, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, 10

sense of *mercy* or *compassion*; it is more inclusive. See 2 Cor. vi. 12, *ye are not straitened in us, but ye are straitened in your own affections*. And vii. 15, *and his affection is more abundantly toward you, &c.* When compassion is intended, it is added to the word, as in Luke i. 78, *through the tender mercy (the heart of mercy) of our God*. And Col. iii. 12, *a heart of compassion*. In the verb formed from it the idea of compassion does (by usage) preponderate. In the text St Paul says that he *longs after them in the affections of Christ Jesus*; that is, with an affection which has its source in the heart of Christ Himself.

9. *And this I pray*] He has spoken (verse 4) of his constant supplication for them, and now he says what the aim of his supplication is. *And this is the object of my prayer for you, that your love, &c.* He might have called it the *subject* of his prayer, but the Greek makes it the *aim* or *purpose*. In fact, *subject* and *object*, *purport* and *purpose*, in this connexion are only different modes of expression.

Abound in knowledge] He assumes their love, towards God and man, and prays that that love may abound (may have its redundancy and overflow) *in the form and shape of knowledge*. Another turn might be given to the thought, *inverting* the process, and making knowledge the way to abounding in love: *that your love may abound in (through the acquisition and exercise of) a deepening knowledge*. It is equally true in divine things to say that *to know is to love*, and to say that *to love is to know*. But St Paul prefers the latter (1 Cor. viii. 3), and it is the preferable explanation here.

Knowledge] The compound form (ἐπίγνωσις) used here, and predominantly in St Paul's Epistles of this and of the one later group, suggests the thought of *further* (and so *true, deep, spiritual*, as distinguished from superficial or merely intellectual) knowledge, whether of divine truth (Col. ii. 2), the divine will (Col. i. 9), or of Christ (Eph. iv. 13) or God Himself (Col. i. 10). The contrast implied is that of Job xlii. 5, *I have heard of Thee by the hear-*

- I. 10 approve the things that are excellent, that ye may be clear and consistent against the day of
 11 Christ, filled with the fruit of righteousness, which is through Jesus Christ to the glory and praise of God.

ing of the ear, but now mine eye seeth Thee.

Perception] The word (αἴσθησις) is used only here in the New Testament. In the Septuagint it occurs in Prov. i. 22. ii. 10, *fools hate knowledge... (when) knowledge is pleasant unto thy soul.* The verb occurs in Luke ix. 45, *it was concealed from them, that they should not perceive it.* The idea is that of apprehension *by the senses.* Christians receive as it were *a new sense*, as of touch or taste, by which they discriminate the properties of things proposed to them for thought or action. The explanation follows.

10. *Approve the things that are excellent]* Or, *discriminate things that differ.* Both words are ambiguous. (1) *To prove* and *to approve*, (2) *to differ* and *to excel*, are equally correct and equally common uses of the two words. Thus (1) 1 Thess. v. 21, *prove all things.* 1 Thess. ii. 4, *we have been approved of God to be entrusted with the Gospel.* (2) Gal. ii. 6, *it maketh no difference to me.* Luke xii. 7, *ye are of more value than (ye excel) many sparrows.* Here,

and in Rom. ii. 18, either rendering would be suitable. The one gives the process, the other the result. *To discriminate differences* is (with a Christian) *to approve excellences.*

Clear] Or, *pure.* A peculiar word (εἰλικρινής) of doubtful derivation. Three suggestions have been made for it; one connecting it with the idea of testing by the sunbeam, another with that of sifting by rolling, the third with that of dividing an army into distinct troops and regiments. In Scripture it is found only here and in 2 Pet. iii. 1. It expresses clearness from all admixture of heterogeneous or incongruous elements.

Consistent] A paraphrastic rendering of the word (ἀπόσκοπος), which has no real English equivalent. *Inoffensive*, though literally approximate, scarcely suggests the true meaning, which is literally *free from stumblingblocks*, and is applied in Ecclus. xxxii. 21 to a smooth and level road which presents no stones or other obstacles for the traveller to stumble over. Compare Matt. iv. 6 (from Psalm xci. 12). And

ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Ἰ. 10
Χριστοῦ, πεπληρωμένοι καρπὸν δικαιοσύνης τὸν 11
διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.

this seems to suggest as the sense of the word in its moral application, not so much that of *freedom from* stumbling, but rather of *giving no occasion of* stumbling. It occurs three times in the New Testament. Acts xxiv. 16, *a conscience void of stumbling blocks*, presenting nothing to shock or stagger it as it retraces the steps of the life. 1 Cor. x. 32, *present no stumbling block whether to Jews or Greeks*. Thus here St Paul desires that they may be so consistent in their Christian course as to offer nothing for others to stumble over, either in the way of evil example, or of reproach to the Gospel. The word is thus equivalent to the longer phrase of 2 Cor. vi. 3, *Giving no offence (occasion of stumbling) in anything*. See also Rom. xiv. 13, 20. 1 Cor. viii. 9, 13.

Against] Literally, *unto*. Not in the sense of *until*, as in verse 6 (ἄχρι), but rather of *for*; that is, in expectation of and preparation for.

11. *Filled with the fruit*] The figure is that of a tree laden with fruit. Compare Isai. lxi. 3, *That they might be called trees of righteousness, the planting of the Lord, that He might be glorified*. The parallel is the

more remarkable from the combination of the two thoughts, of righteousness as the fruit, and the glory of God as the object. Compare verse 11 of the same chapter.

Fruit of righteousness] Fruit consisting of (*which is*) righteousness.

Righteousness] Used here in its moral and spiritual sense, *the fulfilment of relations* towards man and towards God. See, for example, 2 Cor. vi. 7, Eph. vi. 14.

Which is through Jesus Christ] Reminding them that true righteousness, even in its sense of a holy life, can only be attained by the grace of Christ.

To] As the final aim and goal. See Rom. xi. 36.

Glory and praise] *Glory* is *self-manifestation*, and *praise* is the *echo* and *reflexion* of it in admiring and adoring love. Compare Eph. i. 6, 12, *to the praise of the glory of His grace ... that we should be to the praise of His glory*.

12—20. ‘You have heard of my condition—a prisoner waiting his trial; and you may have inferred from it hindrance and damage to the great cause. It is not so. Rather has it helped the Gospel. The report

I. 12 Now I wish you to know, brethren, that my matters have resulted rather in the progress than
 13 *the decline* of the Gospel; so that my bonds are become notorious (in Christ) throughout all the camp of the guard and to all the rest of the people,
 14 and that the multitude of the brethren in the

of my imprisonment has spread, not without effect, through the camp and through the city. Its influence too upon the Christian body has been stimulating rather than depressing. From various motives, of affection for me or the contrary, Christ is preached with increasing energy. Some recognize my mission as the advocate of an accused Gospel, and are stirred by love to help me. Others in a spirit of jealousy and partisanship think to vex me in my compulsory inaction by taking the word from me and preaching it in my stead. Whatever the motive, Christ is preached, and in this I do and I shall rejoice. If there is trial in it for me, it shall be overruled for blessing. Pray for me, and the supply of the Spirit of Jesus Christ shall come to me: I shall be bold to speak, and whether by life or by death Christ shall be magnified in my body.'

12. *My matters*] *The things which relate to me.* So Eph. vi. 21. Col. iv. 7. With a different preposition, but with scarcely a shade of difference of meaning,

ii. 19, 20, *Your affairs (the things which concern you).*

Have resulted rather in] Literally, *have come rather unto.*

An unusual expression: compare Mark iv. 22, *Neither was any thing kept secret, but that it should come to light (come unto, result in, that which is manifest).*

Progress] Not *furtherance.* The word (*προκοπή*) is neuter, not transitive; like the verb from which it is formed (*to make progress, to go forward*; Luke ii. 52. Rom. xiii. 12). It occurs again in verse 25. Also 1 Tim. iv. 15.

13. *In Christ*] In whom I live (verse 21); in whom therefore all happens which befalls me.

Throughout all the camp of the guard] Literally, *in the whole of the Prætorium*; that is, the camp of the Prætorian guard, established by the Emperor Tiberius in immediate contact with the city. St Paul's imprisonment was of that kind which consisted in having the right arm chained to a soldier's left arm (Acts xxviii. 16 and Eph. vi. 20, where the literal

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ Ι. 12
κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
ἐλήλυθεν, ὥστε τοὺς δεσμούς μου φανεροὺς ἐν 13
Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς
λοιποῖς πᾶσιν, καὶ τοὺς πλείονας τῶν ἀδελφῶν 14

rendering would be *in a coupling chain or handcuff*). The periodical changing of his guard would send back into the Prætorian camp one soldier after another more or less impressed by the remarkable prisoner whose inseparable companion he had been during the hours of his watch, and may well account for the statement of the text.

And to all the rest] That is, of the population of Rome. A hyperbolical expression doubtless, but conveying the true impression to his readers. Compare iv. 22, which speaks of the spread of the Gospel among the retainers and domestics of the Emperor himself. For a like hyperbole, see Col. i. 23, *the Gospel...which was preached in all creation which is under heaven*.

14. *The multitude of the brethren*] Literally, *the majority of the brethren*. But the phrase (οἱ πλείονες) is far more inclusive than that literal rendering would make it. From the universal practice of deciding matters by the vote of a majority (whatever the kind

of assembly or community in question), the term comes to mean *the main body, the society as a whole*, without any intimation of a dissenting minority, and differs in no appreciable degree from the well-known phrase *the many* (οἱ πολλοί). In 1 Cor. ix. 19, *the majority* means *the multitude of mankind*, and is practically coextensive with the *all men* of the preceding clause. In 2 Cor. ii. 6, *the majority* means *the Church as a body*, not suggesting that there had been a close (or any) division of votes. So in 2 Cor. iv. 15, *the grace* (shown in St Paul's continued life and activity) *having abounded through the prayers of the majority* conveys no idea of an indifferent or unkindly minority, but points to *the community* as making intercession. And thus in the text St Paul speaks of the Christians in Rome *generally* as having been stirred into activity by his imprisonment.

Brethren in the Lord] These words should be taken together. All Christians are brothers (not in flesh but) in Christ.

- I. 14 Lord, relying upon my bonds, are more abundantly
 15 bold to speak the word of God fearlessly. Some
 indeed preach Christ even through envy and
 16 strife, and some also through good will: the one *do*
it from love, knowing that I am appointed to aid
 17 the defence of the Gospel; but the other proclaim
 Christ from partisanship, not sincerely, suppos-
 ing that they *thus* raise a vexation for my bonds.
 18 *But it is not so*; for what *is the result* but that every
 way, whether in pretence or in truth, Christ is
 proclaimed? and herein I rejoice—yea, and I shall

Relying upon my bonds]

Such is the literal rendering, and it seems to need no paraphrase. His imprisonment was a sort of stronghold or safeguard to them. It showed them that the Gospel was something real and precious, if he felt it thus worth suffering for.

15. *Through envy and strife]*

Jealousy of St Paul, and quarrelsomeness of disposition. Strange as the statement may seem, it is repeated and emphasized in verse 17.

16. *The one]* *These last.*

Verses 16 and 17 are transposed (as above) in the revised text, so as to invert the reference to the two classes mentioned before.

Am appointed] Literally, *lie, am laid, set, or placed*. Luke ii. 34, *this child is set for the fall and rising, &c.* 1 Thess. iii. 3,

we are appointed hereunto.

To aid the defence] Literally, *unto the Gospel's defence*; that is, to help the Gospel in its defence of itself on its trial. See note on verse 7.

17. *From partisanship]* The Greek word (*ἐπιθεΐα*) is derived from one meaning *a worker for hire*, and seems to have early taken a bad colour (like our word *jobbery*) from its connexion with the idea of putting the hand to any low job for a day's pay. The Authorized Version renders it *strife*, by an apparent mistake as to its derivation. The idea of *faction, intrigue, party-spirit* belongs to it in its Scripture use by St Paul (Rom. ii. 8. 2 Cor. xii. 20. Gal. v. 20. Phil. ii. 3) and St James (iii. 14, 16) in association with *jealousy, wrath, backbiting, &c.*

Not sincerely] *Not from*

ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισ- I. 14
σοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ Θεοῦ
λαλεῖν. τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, 15
τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσ-
σουσιν· οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο- 16
λογία τοῦ εὐαγγελίου κείμεναι· οἱ δὲ ἐξ ἐριθείας 17
τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἀγνῶς, οἰό-
μενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. τί γὰρ 18
πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε
ἀληθείᾳ, Χριστὸς καταγγέλλεται; καὶ ἐν

pure motives. Connected by derivation with *holy* (ἅγιος), this word (ἀγνός) has the special idea of *chaste* in such passages as Tit. ii. 5. 2 Cor. xi. 2. 1 Pet. iii. 2; and even where this is less prominent (as in 2 Cor. vii. 11 and 1 Tim. v. 22) it still suggests the thought of a sensitive delicacy of feeling and action.

Raise a vexation] The word *affliction* (elsewhere suitable as the rendering of θλίψις) seems here scarcely expressive of the exact thought, which is that of a new pressure or tightness given to St Paul's chain by the knowledge that unfriendly lips are proclaiming his Gospel. The change of rendering (*raise* for *add*) is due to a change of reading (ἐγείρειν for ἐπιφέρειν).

18. But it is not so; *for what*] The *for* is difficult, and seems to imply a suppressed clause. The rendering *What then?*

seems to cut rather than to untie the knot, and is (besides) the translation of a different phrase (τί οὖν;) found in Rom. iii. 9. vi. 15. &c. I have removed the note of interrogation to the end of the sentence, and have read straight on, *For what is it but that every way, &c., For what is the result but this—that every way, &c.*

Every way] Whatever be the *motive* of the preacher, false or sincere.

And herein I rejoice] Is this the same man who says to the Galatians (v. 10), *He that troubleth you shall bear his judgment, whosoever he be*, with still stronger words following? The question involves another. Are the insincere preachers here described faulty in doctrine (as mixing up the Gospel with Judaism), or only in motive? If the former, we have St Paul

I. 19 rejoice: for I know that this shall issue for me in salvation, through your supplication and the supply of the Spirit of Jesus Christ; according to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness of utterance, as always, so now also, Christ shall be magnified in my body, whether by life or by death.

saying, 'Better an imperfect Gospel than none;' which, however much might be said for it, does not seem like *him*. There is nothing *said* of erroneous doctrine; and in the absence of any such statement, it appears safer to suppose (painful as it is to think of) *sound preaching* by *unsound men*.

19. *This*] The painful experience of being silent while others preach, and some of them in so unfriendly a spirit. Even this shall be one of those *all things which work together for good to them that love God* (Rom. viii. 28).

Through your supplication] St Paul attached immense importance to intercessory prayer. See, for example, 2 Cor. i. 11, *ye also helping together in our behalf by your supplication, that for the free gift bestowed upon us by means of many thanks may be given by many persons in our behalf*. Compare also 2 Cor. iv. 15.

And the supply] There is a peculiarity in the Greek, which

places *the prayer and the answer* under the *vinculum* of a single article. So certain is the answer that it can be spoken of in the same breath with the prayer.

Supply] The noun (ἐπιχορηγία) occurs but twice in Scripture, here and in Eph. iv. 16. The cognate verb (simple or compound) is used more frequently. They are borrowed from a well-known Athenian custom, by which the wealthier citizens undertook various public services (leitourgíai), one of which was the equipment and training of a chorus for one of the Greek dramatic performances. Losing all that was *distinctive* in their first meaning, the words came to mean simply *supply, to supply*, and are used in Scripture for the *divine* giving, whether providential (2 Cor. ix. 10) or spiritual. Thus Gal. iii. 5, *He that supplieth to you the Spirit, and worketh (supernatural) powers in you*, &c. 2 Pet. i. 5, 11. The parallel passages in Eph. iv. 16 and Col. ii. 19 are explained by the text. The vital supply of which they

τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι· οἶδα ἰ. 19
 γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν
 διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ
 πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκα- 20
 ραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσ-
 χυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάν-
 τοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ
 σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

speak as transmitted through the whole Christian body is here expressly described as that of *the Spirit of Jesus Christ*.

20. *Earnest expectation*] It is but one word in the Greek (ἀποκαρδοκία), *watching* (for some expected object) *as with outstretched head*. It occurs only here and in Rom. viii. 19.

Ashamed] Either (1) *abashed* into cowardice or compromise; a sense which suits well the *boldness of utterance* which follows in the next clause, but which would seem to have required *never* rather than *in nothing* to be joined with it: or (2) *put to shame* by failure or disappointment. Thus 2 Cor. x. 1. 1 John ii. 28.

In all] That is, in the use or exercise of all boldness.

Boldness of utterance] The word (παρρησία) properly means *frankness of speech arising from freedom of heart*, and it goes well with *Christ shall be magnified*. Compare Eph. vi. 19.

If it is so taken, St Paul, having begun with the thought of magnifying Christ by bold oral confession, enlarges it afterwards into that of entire devotion for life and death. Such an expansion of thought in the course of a sentence is characteristic of his writings. See, for example, verse 29.

Magnified in my body] *To magnify* (as to hallow or to glorify) means not to *make*, but to *declare, manifest; treat as, &c.* It is the first word of the *Magnificat* (Luke i. 58). See Acts x. 46. xix. 17. *Christ shall be shown and seen as that Great One* (compare Acts xxii. 14, and see that *Just One*) *in each action and each condition of my body, by my counting Him worth living for and worth dying for*.

21—26. 'For what is life to me, and what is death? To me to live is Christ, and to die is gain. To live on is to work on—and this has its profit. I shall see of my travail, and be

- I. 21 For to me to live is Christ, and to die is gain.
 22 And if to live on in flesh is *my portion*, this is to me the profit of labour; and what I shall choose
 23 I know not, but I am in a strait between the two, since my desire is toward departing and being with Christ—for that is far, far better—

satisfied. Suppose the choice given me, to live or to die—what shall I say? It is a perplexing question. Each of the alternatives has its attraction. To depart is to be with Christ—that, if I think of myself alone, is beyond compare desirable. But for you it may be better that I should continue. I may still aid your progress, I may still help your joy. This thought assures me that my race is not quite run. I shall not die but live; I shall see you again, and your Christian trust and hope shall be enlarged and strengthened thereby.

21. *To live is Christ*] The expression is more commonly found in its converse form, *Christ is our life* (Col. iii. 4). But here, the *life* spoken of is (as the context shows) this present life. Compare Gal. ii. 20, *that life which I now live in the flesh I live in the faith of the Son of God. To live (in the flesh) is Christ to me. I breathe Him, I eat and I drink Him* (John vi. 57), *I will Him, I speak Him, I act Him—in one word, I live Him.*

And to die] Not the act of

dying, but *the having died*; the having (as the Greek expresses it) *done the one act* of dying. In this respect the aorist differs from the perfect, which would mean *the state after death*.

22. *And if*] In this difficult verse, which on any view of it is abbreviated and elliptical in its form, the rendering adopted (which is substantially that of the Authorized Version, and which stands in the margin of the Revised) appears the simplest and the least involved. Life and death, literal life and death, are the subject, from the closing words of verse 20. Life is Christ, and death is gain. *And* (not *but*, for it is sequence, not antithesis) *if to live on in flesh* is my portion, *this is to me fruit (consisting) of work*; this has the profitable result of enabling me still to work. And then, instead of directly stating the conflicting advantage of the opposite alternative, that of his death, he passes at once to the difficulty of deciding between the two, and leaves till a later clause the statement which logically should have stood earlier.

Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀπο- I. 21
 θανεῖν κέρδος. εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι 22
 καρπὸς ἔργου· καὶ τί αἰρήσομαι οὐ γνωρίζω,
 συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων 23
 εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ

Profit of labour] The genitive is explanatory or appositional. *Profit consisting of* (or *which is*, being interpreted) *labour*. *The advantage of being able to work on for Christ and the Church*.

And what] That is, which of the two.

Shall choose] Supposing the choice between life and death offered me.

I know not] The ordinary sense of the word (γνωρίζω) in the Greek Testament is *to make known, to declare*. Thus it would be equivalent here to our phrase, *I cannot tell*. But the rendering given above is a legitimate meaning of the Greek verb, and seems to suit the sense better.

23. *I am in a strait between*] Literally, *I am straitened* (placed under painful pressure) *on the part of the two conflicting claimants for my preference, life and death*. The word *straitened* (συνέχομαι) is used in Luke viii. 45 for the pressure of the thronging multitude; in Luke xix. 43 for the hemming in of the city by its

besiegers; in Luke xii. 50 for our Lord's sense of constraint and limitation till His baptism of blood shall be accomplished. From it is derived the word (συνοχή) rendered *distress* in Luke xxi. 25, and *anguish* in 2 Cor. ii. 4.

Since my desire is toward] More exactly, *having my desire unto*. If it were a question of *inclination*, it would be soon settled. But there is another side to it.

Departing and being] The former is a single act, the latter a continuing state. The word for *departing* (ἀναλῦσαι) is taken either from the breaking up of an encampment, or from the loosing of the cable in setting sail. Either metaphor is beautiful and suggestive as St Paul's expression for dying. Compare 2 Tim. iv. 6, *the time of my departure* (ἀναλύσεως) *is at hand*.

And being with Christ] In some real sense, therefore, this is the *instant* consequence of dying. See 2 Cor. v. 8, *willing rather to be away from home from the body and to be at home with the Lord*. Luke xxiii. 43, *to-*

- I. 24 but to continue in the flesh is more necessary for
 25 your sake. And having this persuasion I know
 that I shall continue, and continue with you all,
 26 to aid your progress and joy in the faith, that
 your glorying may abound, in Christ Jesus, through
 me by my presence with you again.
 27 Only live your citizenship as is worthy of the

day shalt thou be with me in Paradise.

Far, far better] The Greek is, *much more better*. The double comparative is without a parallel in the Greek Testament, and carries an immense emphasis.

24. *To continue in the flesh]* Literally, *to remain at, upon, attached to, the flesh*. So in various connexions, Rom. vi. 1. xi. 22, 23. Col. i. 23. 1 Tim. iv. 16.

More necessary] The other alternative is the better in itself and for me; this the more beneficial to others, and therefore the one which has the comparative *must* in it.

25. *This persuasion]* Namely, that my life is more necessary than my death.

I know] This expression must not be understood as an inspired prediction (though it was doubtless in this case verified by the event), but only as a strong present conviction. St Paul used the same word at Miletus to the Ephesian elders (Acts xx. 25), *I know* (οἶδα)

that ye shall see my face no more, and yet lived to revisit Ephesus (1 Tim. i. 3).

Continue, and continue with] The repetition of the word *continue* is required by the Greek. The first time it means (as in verse 24) continuance in life, the second time continuance with his Philippian and other Churches.

To aid] Literally, *unto*.

Progress] See note on verse 12.

Joy in the faith] Literally, *of. A joy belonging to*, and so derived from, inspired by, *the faith*, that is, the Gospel. It is somewhat difficult to decide between the renderings, *your faith*, and *the faith*. But that the latter is a legitimate rendering can scarcely be doubted by a careful student (to take a single example) of Gal. iii. 22—26, where we have a remarkable alternation of the word *faith* with and without the definite article in a way which can scarcely be casual or undesigned. The terms *coming* and *being re-*

γὰρ μάλλον κρεῖσσον, τὸ δὲ ἐπιμένειν τῇ σαρκὶ Ι. 24
 ἀναγκαιότερον δι' ὑμᾶς. καὶ τοῦτο πεποιθὼς 25
 οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν
 ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ 26
 καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν
 ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ 27

vealed in that passage could scarcely be applied to the *quality* or *principle* of faith, but are quite suitable to the Gospel as a *system* of faith.

26. *That your glorying*] Quite literally, *that your subject of glorying* (the Gospel and all that it gives you of peace and strength) *may abound* (may have continual increase and overflow in your happy experience) *in Christ Jesus* (in whom alone we can have any good thing) *in me* (as its human channel of communication to you) *through my presence again with you*. All this fulness and exactness of meaning can scarcely be given in the rendering.

27.—30. 'Only live as you ought your heavenly citizenship. Present or absent, let me have you such as I would. Stand fast in one spirit. The Gospel is struggling—be of one mind in helping it. Have no panic fears of human opponents. To oppose the Gospel is to fight against God. To be on the side of the Gospel is a warrant of salvation.

To suffer for Christ is God's choice gift to you. You saw, you hear of, my conflict—it is yours too.'

27. *Only*] For this alone is of vital moment. All else is circumstantial, this is essential. My continuance in life, my presence with you, is secondary and subordinate to *this*.

Live your citizenship] It is one word in the Greek, and this is its proper meaning. In Acts xxiii. 1 (the other place of its occurrence in Scripture) it may be less suitable to render it so exactly, for St Paul is there addressing a Jewish audience, to which the mention of his *Roman* citizenship would not be appropriate, and the addition of the words *unto God* seems to show that that thought was not in his mind. But the Philippians were proud of their Roman citizenship, and St Paul may well remind them of a higher and nobler. Compare iii. 20, and the note there.

As is worthy] The phrase occurs elsewhere in St Paul's

- I. 27 Gospel of Christ; that, whether coming and seeing you, or being *still* absent, I may hear of your state, that ye stand fast in one spirit, with one soul sharing the contest of the faith of the Gospel, 28 and not scared in any thing by them that oppose you; for such opposition is to them a sure proof of destruction, but of salvation for you; and this

Epistles, and with interesting variations. Here it is *worthily of the Gospel*. In Rom. xvi. 2, *worthily of such as are saints*. Eph. iv. 1, *worthily of the calling*. Col. i. 10, *worthily of the Lord*. 1 Thess. ii. 12 (3 John 6), *worthily of God*.

That, whether coming] The sentence is not quite complete, but it is easy to see how it would be made so. The addition of the words *I may find* (after *seeing you*), or the substitution of a more general word, such as *learn*, for *hear* (which suits only the *second* supposition, that of his continued absence), would make all smooth. In these departures from strict accuracy of style, which are so frequent in St Paul's Epistles, we have an interesting reminder of his chained arm (in *this* group of letters), as well as of his *habitual* use of an amanuensis in writing, whether from defective sight or other causes. Compare Rom. xvi. 22, where the amanuensis inserts his own greeting; 2 Thess. iii. 22, where the *rule*

of St Paul's writing is stated; and Gal. vi. 11, where an *exception* to that rule will be found.

Stand fast] A favourite word of St Paul's, having something of a *military* tone, found first in 1 Thess. iii. 8, *for now we live, if ye stand fast in the Lord*. It occurs again in this Epistle, iv. 1.

Sharing the contest of] Literally, *contesting along with the faith*. The Gospel is represented as a competitor in an athletic contest (a favourite figure with St Paul), and the Philippians are exhorted to side with it in that competition for victory (*συναθλοῦντες τῇ πίστει*). Elsewhere the individual Christian is the competitor. See 1 Cor. ix. 24—27. Phil. iii. 12—14. The personification here of the Gospel seems to illustrate that implied in its trial and self-defence as explained on verses 7 and 16. For the expression of the text compare Rom. xv. 30, where St Paul desires the Roman Christians to share his

πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε Ἰ. 27
 ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
 πνεύματι, μιᾷ ψυχῇ συναθροῦντες τῇ πίστει τοῦ
 εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ 28
 τῶν ἀντικειμένων· ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπω-
 λείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.

own struggle (συναγωνίσασθαι μοι) in prayer to God.

The faith of the Gospel] Either, the faith belonging to (revealed in) the Gospel; or, the faith consisting of (which is) the Gospel.

28. *Scared]* The word (πτυρόμενοι) is peculiar, and nowhere else used in Scripture. It is said to be specially applied to the alarm of animals, birds or horses, at some fancied danger.

Them that oppose you] 1 Cor. xvi. 9, and there are many adversaries. Sometimes in the singular, as 1 Tim. v. 14.

For such opposition] Literally, which, but the sense is clearly which opposition, which fact (of their opposing you), is itself the twofold proof spoken of. For the thought there is a remarkable parallel in 2 Thess. i. 5—7, where the fact of being persecuted is said to involve the same twofold inference of retribution on the one side and relief on the other.

Sure proof] The Greek word (ἐνδειξις) means manifesta-

tion or demonstration. It occurs also in Rom. iii. 25, 26, and 2 Cor. viii. 24. In 2 Thess. i. 5 another form (ἐνδειγμα) of the same word is used, differing from this in being a proof given instead of the act of proving.

Destruction] Here made the opposite of salvation; in Matt. vii. 13, of life; in Heb. x. 39, of the saving (or rather gaining) of the soul.

But of salvation for you] Literally, but of salvation of you; the word you standing first, for the sake of emphatic contrast with them.

Salvation] Properly a state of safety or well-being in all departments of the life, in body, soul, and spirit. But, inasmuch as this state has been lost through sin, the Scripture context of the word (in its full sense) is always that of recovery of the well-being by redemption, faith, and grace. See, for example, Luke i. 77. Acts xvi. 17. 2 Cor. vi. 2. Eph. i. 13. Heb. i. 14.

And this] For the phrase, compare Rom. xiii. 11. 1 Cor. vi. 6, 8. Eph. ii. 8. It adds a

I. 29 from God: for to you it was granted, in behalf of Christ—not only to believe in Him, but also to
 30 suffer in His behalf; having the same sort of struggle which ye saw in me and now hear of in me.

II. 1 If then there is any encouragement in Christ,

further thought, giving weight and emphasis to a foregoing statement. Here, *and that too a proof not from man but from God.*

29. *For] I say, a proof from God Himself, because suffering such as yours is a special boon from Him.*

It was granted] Such is the tense in the Greek. It seems to date the boon spoken of either (1) from God's eternal counsels of love, or else (2) from that outpouring of spiritual gift on the day of Pentecost which is so often represented in Scripture as having had in it the endowment of the Church and the Christian for all subsequent time. *Easter* and *Pentecost* are the two Gospel dates. The one is the date of grace, the latter of gift. The one is the date of salvation, the other the date of ministry. For the former, see 1 Pet. i. 3. Col. iii. 1. &c. For the latter, Eph. iv. 7—16.

In behalf of Christ] Again there is a broken construction. St Paul *began* to say, *To you it was granted (as a special boon) to suffer in behalf of Christ.* But

after writing *in behalf of Christ*, and before adding *to suffer*, he interposes the thought of another and earlier boon, that of faith itself. And then he repeats *in behalf of Him* to repair the breach.

30. *The same sort of]* Literally, *the same..such as.* It was not *strictly* identical; the Philippians were not actually imprisoned as he was; but their struggle was of the same general character.

Struggle] The word (*ἀγών*) is applied to any kind of severe effort whether of body or mind, specially to those athletic contests to which there are so many allusions in Scripture. Compare Heb. xii. 1, where the *kind* of contest is defined by the words *let us run* prefixed to it. Elsewhere it is more general. 1 Thess. ii. 3. 1 Tim. vi. 12. 2 Tim. iv. 7. In Col. ii. 1 it is the word for St Paul's wrestling in *prayer* for his converts; *possibly* with allusion to Gen. xxxii. 24, interpreted by Hos. xii. 4.

Ye saw in me] *When I was with you the first time.* See Acts xvi. 19, &c. 1 Thess. ii.

ὅτι ὑμῶν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον I. 29
τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ
πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε 30
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι πα- II. 1

2, *having suffered before, and been shamefully handled, as ye know, at Philippi.*

In me...in me] *In my case or person.*

II. 1—II. ‘One word of entreaty I have for you. By all the deep blessings, comforts, and privileges of the Christian state, I beseech you to crown my joy in you by a life of love and unity. Away with partisanship, and its motive vanity. Lay deep in humility the foundation of peace. Lay it deeper still in an absolute unselfishness—such an unselfishness as was in Jesus Christ, who, being from eternity in the form of God, thought not of that equality with God as giving Him a boundless range of getting and having, but, on the contrary, divested Himself of all that was His, by taking creature-form, by assuming the human likeness—nor rested even there, but carried humiliation further still, by an obedience which stopped not short of death, yea, a death of uttermost pain and shame, the death of the cross. In reward of this humiliation, and propor-

tioned to it, was that exaltation to a name above every name, in virtue of which every knee throughout God’s universe shall bend in worship and homage in the name of Jesus, and every tongue tell out the great confession that Jesus Christ is Lord, to the glory of God the Father.’

II. 1. *If then there is]* Such is the form of expression. (Compare iv. 8, *if there is any virtue, &c.*) *So surely as there is any grace or any blessing in the Gospel, I beseech you, &c.* In other words, *I beseech you then by all the grace and blessing which is in the Gospel.*

Encouragement] This great Gospel word (παράκλησις) is generally said to have two distinct senses, *exhortation* and *consolation*. But in fact the two meet in *encouragement*. On the one hand it never means cold or bare exhortation; on the other it never means mere soothing. It is always sympathetic, and it is always animating. It is *cheering on*. It is the call of the general who heads, sword in hand, the army which he would incite to bravery. The

II. 1 if any comfort of love, if any partnership in the
 2 Spirit, if any affections and compassions, fulfil ye
 my joy, that ye be of the same mind, having the
 same love, knit together in soul, of one mind;
 3 *doing* nothing in a spirit of partisanship, nor in
 a spirit of vainglory, but in the lowliness of your
 mind accounting each other better than your-
 4 selves; not looking each of you at your own

word *encouragement* (which is, by derivation, *putting the heart into another*) seems to be a fair summary of the contents of the Greek word. *Son of encouragement* (Acts iv. 36) is no disparaging title for Barnabas, *who* (Acts xi. 23) *when he came to Antioch, and had seen the grace of God, was glad, and encouraged them all that with purpose of heart they would cleave to the Lord.* It is not necessary, however, to force the one rendering upon *every* passage. Here, we need *comfort* for a different Greek word in the next clause.

Comfort] The precise word here used (*παράμυθιον*) occurs only here in Scripture. With another termination (modifying *comfort* into *comforting*) it is found in 1 Cor. xiv. 3.

Partnership in the Spirit] *Joint participation in (of) the Holy Spirit.* For the construction, see iii. 10, *partnership in His sufferings.* 1 Cor. x. 16. 2 Cor. viii. 4. For the thought (though in that passage both

words have the definite article) see 2 Cor. xiii. 14.

If any affections] *If there is any such thing amongst us as Christian affection and Christian compassion.* See note on i. 8.

2. *Fulfil*] This word, in all its forms, is characteristic of this group of Epistles, and may perhaps indicate a growing sense in the writer of the capacities and capabilities of the Gospel.

Fulfil ye my joy] As though there were *just this* wanting to his perfect happiness. The inference of a supposed want of unity in the Philippian Church may be too roughly and coarsely drawn, but it is true that the only hint of imperfection lies in this direction. See note on i. 7, *You all, &c.*

That ye be] The Greek expresses this as the *object* of his injunction, *in order that ye may be*, whereas our idiom would suggest rather, *by being*. See note on i. 9.

Of the same mind] In the four *nearly* equivalent phrases

ραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ Π. 1
 τις σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου 2
 τὴν χαράν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν
 ἀγάπην ἔχοντες, σύνψυχοι, τὸ ἐν φρονοῦντες·
 μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ 3
 τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερ-
 ἔχοντας ἑαυτῶν· μὴ τὰ ἑαυτῶν ἕκαστοι σκο- 4

which follow, a climax may be faintly traced from *the same thing* in the first to *the one thing* in the fourth. But this is precarious, and we are safer in regarding the multiplication of expressions as due rather to 'the tautology of earnestness.'

Knit together in soul] An attempt is made by this rendering (not wholly satisfactory) to distinguish the *with* of the Greek (σύνψυχοι) from *the same* of the two preceding clauses and *the one* of the following.

Of one mind] The exact phrase is found only here.

3. *Doing nothing*] This might be taken, with the Authorized Version, as a new sentence, *Do nothing*. But the participle best suits the following clauses (*accounting...looking, &c.*).

In a spirit of] Literally, *according to*; that is, *by the rule of, on a principle of, &c.*

Partisanship] See note on i. 17.

Vainglory] The substantive is found here only in Scripture,

and the adjective only in Gal. v. 26. In both places the connexion of vanity with discord is strikingly shown.

But in the lowliness of your mind] Literally, *by your lowly-mindedness*. As vanity is one of the two roots of discord, the other being selfishness, so humility (a low estimate of oneself) is one of the two secrets of unity, the other being self-forgetfulness. Compare Rom. xii. 10, *in honour preferring one another* (literally, *accounting one another before yourselves*).

4. *Looking at*] *Making them your mark or aim*. The word is that of 2 Cor. iv. 18, *while we look not at the things which are seen, &c.* The root of the word is that *mark* (σκοπός) which guides the course of the runner (iii. 14). For the sense compare 1 Cor. x. 24, *let no one seek that which is his own, but every one that which is his neighbour's interest*.

Each of you...each of you] The *each* is plural (twice) in the

II. 4 things, but each of you also at the things of
 5 others. Have this mind in you which *was* also
 6 in Christ Jesus; who, subsisting in the form of
 God, counted not as a means of gain the being
 7 equal with God, but made Himself empty, taking

revised text. This in Classical Greek would mean, each *set* of you; each little section into which you may be divided, by birth, choice, or accident, by family, acquaintance, society, &c. And this tinge of meaning seems quite suitable here.

Things...things] Interests, wishes, feelings, &c.

5. *Have this mind*] More exactly, *have this thing for your mind* (your principle of thought and feeling) *in your case, which was (or is) also* had for His mind (His principle of thought and feeling) *in the case of Christ Jesus*.

This] An entire and absolute self-forgetfulness.

Which was also] Or, *which is also*. Is not the same mind in Him still?

6. *Subsisting*] In so important a passage accuracy is more vital than beauty of rendering, and a somewhat formal and metaphysical term may be acquiesced in for its fidelity to the Greek. We have in this passage three words for existence, *to be* (εἶναι), *to be beforehand* (ὑπάρχειν), *to begin to be* (γίνεσθαι), and the variation is not accidental. *To subsist* (ὑπάρ-

χειν) is *to be beforehand, to be to begin with, to be by nature or originally*. If the word says slightly less than John i. 1 (*in the beginning was*), it is at least entirely in *harmony* with it, and asserts *preexistence* if not (in so many words) *eternal existence*. The condition which was the basis and substratum of all else was a *prior existence in the form of God*.

The form of God] Three words occur in this passage expressive of the general idea of resemblance, *form* (μορφή), *fashion* (σχῆμα), *likeness* (ὁμοίωμα). The first alone is applicable to God, for it alone has the sense, not of external appearance, but of essential quality. For a full account of the words I must refer to Bishop Lightfoot on this passage, and to Archbishop Trench's *Synonyms of the New Testament*.

Counted not as] In the interpretation of this difficult phrase there are two main lines of divergence. 1. The Authorized Version, with its rendering, *thought it not robbery*, makes the clause refer to the *preexistent Christ*; *He counted it no grasping*, no assumption of that

ποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. τοῦτο Π. 5
φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ. ὃς ἐν 6
μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο
τὸ εἶναι ἴσα Θεῷ, ἀλλὰ ἐαυτὸν ἐκένωσεν μορφὴν 7

which was not His right, to be equal with God—*nevertheless* He divested himself of that glory. Three objections lie against this: (1) the aorist tense of the verb (*ἡγήσατο*), which is unsuitable to a habitual state of mind, and suggests rather a particular mental act; (2) its being a verb at all, when the participle (*and thinking it no robbery*) would have been a far more natural mode of expression; (3) the emphasis thus laid upon a thought least of all appropriate to the designed moral, which is not that of self-assertion but of self-abnegation. 2. The Revised Version, on the contrary, renders it *thought it not a prize* (with the margin, 'Greek, *a thing to be grasped*'), thus making this clause the transition from the preexistence to the humiliation. I have just so far modified this view as to make the word (*ἄρπαγμός*) not *a thing to be grasped* but *an act or means of grasping*, and to understand the exact thought to be, that He who was from eternity in the form of God, instead of regarding that equality with God as giving Him an unbounded power of self-aggrandisement,

did on the contrary empty Himself of all by a voluntary self-incorporation with the creature, and with the creature not in its greatness but in its littleness, not in its conditions of comfort and honour, but in its uttermost abasement of shame and suffering. Thus (1) we preserve the exact sense of the precise form of the principal word (*ἄρπαγμός* not *ἄρπαγμα*), and (2) we avoid the appearance of a *disparagement* by Christ Himself of His own equality with God (*counted it not a prize to be on an equality with God*).

The being equal] The form of the Greek is *the being equal things* (neuter plural) *with God*. A passage in the Septuagint (Job xi. 12) is quoted to show that no real difference is made by this peculiarity (such as should make it necessary to render the phrase here *to have equality of being with God*), while possibly the more obvious form (masculine singular) might have seemed to involve a risk of 'dividing the substance' of the Godhead.

7. *But made Himself empty*] Instead of *filling*, *He emptied*. Instead of taking to Himself

II. 7 the form of a servant, being born in the likeness
8 of men; and, being found in fashion as a man,
made Himself lowly, becoming obedient, even

(as the equality with God would have enabled Him to do without stint or limit) He put away and put off from Himself. *Leaving us an example.*

Empty] The figure is that of *empty-handed*, destitute of possession. Ruth i. 21, *I went out full, and the Lord hath brought me home again empty.* Mark xii. 2, 3, *that he might receive from the husbandmen of the fruit of the vineyard: and they...sent him away empty.* Luke i. 53, *the rich He hath sent empty away.* For the idea of the text compare 2 Cor. viii. 9, *though He was rich, yet for your sakes He became poor.*

Taking the form] Literally, *having taken.* The assumption of human form is conceptionally prior to, and the means of, the self-emptying.

Taking] The figure is that of taking into the hand for use or equipment. John xiii. 12, *When He had...taken His garments.*

The form of a servant] The word *form* (see note on verse 6) is applied both to the divinity and to the humanity of Christ. Not so the word *fashion*, which can only be used of the humanity (verse 8).

A servant] Literally, *a slave.* But this not in relation to men but to God. Christ was a free man. In this one respect He did not take our nature in its lowest level of degradation. It was necessary for His *ministry* that He should be personally free. Also slavery is an *unnatural* condition, and therefore unsuitable to Him who took upon Him our nature in its truth not in its unrealities. But in relation to *God* creatureship is servitude. *Of Him and through Him and to Him are all things.*

Being born] This clause is strictly parallel and equivalent to the preceding. *In other words, being born in the likeness of men.*

Born] Literally, *having become, having begun to be.* The preexistent Christ enters upon a new being by Incarnation. He *begins to be in a likeness* which was not His before. The word *born* is adopted from the English Version (both Authorized and Revised) of the same word in Gal. iv. 4, *born of a woman, born under (the) law.* It is too definite, but seems preferable to the *made* which appears to be practically the only alternative.

δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· Π. 7
καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν 8
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου

Likeness] Rom. viii. 3, *God sending His own Son in the likeness of sinful flesh, &c.*

Of men] Of mankind.

8. *And, being found*] A further stage of the humiliation begins here. He might have condescended to take our nature, and yet, in doing so, He might have stipulated for a condition of wealth and honour; He might have made the original equality with God a means of gain (ἀρπαγμός) at least in this, that He should take our nature at its best, not at its worst. By not doing so, He humbled Himself over again.

Found] The word properly implies a previous search or enquiry, but often loses that precision in its use. *Taken cognizance of, presented to view.* See for example Luke xvii. 18, *there were not found that returned to give glory to God.* Acts v. 39. 2 Cor. v. 3.

In fashion] See note on verse 6. This word (σχῆμα), unlike that rendered *form* (μορφή), has always the idea of something sensible, material, or circumstantial, and in reference to the humanity of Christ distinguishes the accidental in it from the permanent. The only other place of its occurrence in

Scripture is 1 Cor. vii. 31, *the fashion of this world passeth away.* For a verb derived from it see iii. 21, and the note there.

As a man] That is, *such in all points as a human being is.* Heb. ii. 17, *it behoved Him to be made in all things like unto His brethren.*

Made Himself lowly] Both in character and in circumstance. Matt. xi. 29, *I am meek and lowly (ταπεινός) in heart.*

Becoming] Literally, *having become.* See note on verse 7, *Taking the form.* The obedience is conceptionally prior to, and the condition of, the humbling.

Becoming obedient] Not as though from a prior *opposite* or *different* state. Compare Heb. v. 8, *yet learned He obedience by the things which He suffered.* The thought is, the development of the *spirit* of obedience (which was always His) in a series of *acts.*

Obedient] It is left to be understood *to whom.* Just so St Paul in Rom. vi. 16 uses *obedience* (without further explanation) as the opposite of *sin.* *His servants ye are, whom ye obey; whether of sin, unto death; or of obedience, unto righteousness.*

II. 9 unto death, yea, the death of the cross. Wherefore God also highly exalted Him, and granted to Him the name which is above every name; 10 that in the name of Jesus every knee might bend,

Even unto death] In the Authorized Version *obedient unto death* might easily be misunderstood. The insertion of *even* in the Revised ought to obviate this. *Obedient (to the Father's will) to the very extent of dying. Beyond that limit obedience cannot go. Greater love, greater devotion, hath no man than this, that he lay down his life for its object* (John xv. 13).

Yea, the death of the cross] More exactly, *and (that death) a death of (belonging to, caused by) a cross*. The absence of the definite article in the Greek lays the stress upon the *kind* of death, so ignominious, so torturing. The word itself (*σταυρός*) originally meant only an upright stake such as palisades are made of, and even as an instrument of punishment was not confined to what we understand by crucifixion. (In Esther vii. 9 the Septuagint renders *Let him be hanged thereon* by the Greek for *Let him be crucified thereon*.) But its use in the New Testament is uniform, involving all the feelings of natural disgust and horror connected with a Roman crucifixion, as well as the patriotic

resentment of it as one of the most odious badges of a foreign yoke. It may be worth noticing that our Lord used the figure of *bearing the cross* as the duty of the true disciple (Matt. x. 38) even before He foretold His own death by crucifixion (Matt. xx. 19). The force of the text, which lies in the *degrading* character of the death, is seen in such passages as 1 Cor. i. 23, *Christ crucified, to the Jews a stumblingblock* (*σκάνδαλον*). Gal. v. 11, *the stumblingblock of the cross*. Heb. xii. 2, *endured a cross, despising shame*. While the more attractive aspect is shown in Eph. ii. 16. Col. i. 20, *having made peace through the blood of His cross*.

9. *Wherefore*] As the reward of this uttermost self-humiliation. Compare Heb. xii. 2, *who for the joy that was set before Him*.

Highly exalted Him] One of St Paul's strong compounds with the preposition *over* (*ὑπέρ*). Like, *we are more than conquerors* (Rom. viii. 37). *Grace did much more abound* (Rom. v. 20). Explained by Eph. i. 20, &c. *He raised Him from the dead, and set Him at His own right*

δὲ σταυροῦ. διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν, II. 9
καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνο-
μα· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ 10

hand in the heavenly places above all rule and authority and power and dominion, &c.

Granted] Gave as a free gift. See i. 29. The word (*χαρίζεσθαι*) is peculiar in Scripture to St Luke and St Paul.

The name] We are not to imagine one particular name (such as *Jesus*, or even *Lord*) to be intended. The *name* is the *summary of the person*; it is that expedient by which we represent to ourselves and to others a person such as He is in form, feature, character, &c. *Name*, in Scripture, has very sacred applications. The great passage is Exod. xxxiv. 5, &c., where *the name of the Lord* is the enumeration of His attributes, and is made equivalent to *God such as He is*. Thus in the Lord's Prayer, *Hallowed be Thy name* is a petition that God may be regarded and treated as that Holy Person which He indeed is. In the text the *name given* to Christ is the *designation or description* of Him in His completeness, as the crucified and glorified Saviour, *in whom dwell-eth all the fulness of the God-head bodily* (Col. ii. 9). The expression is equivalent to the more general terms of 1 Pet. i.

21 (*raised Him up from the dead, and gave Him glory*) and Heb. ii. 9 (*for the suffering of death crowned with glory and honour*).

Above every name] Above every designation or description of created being, human or super-human. Eph. i. 21, *every name that is named, not only in this world, but also in that which is to come* (in that world of spirit and heaven, of which the full disclosure waits for the Advent of Christ).

10. *That in the name of Jesus]* Not at the name. *That in the name of Jesus—within* (and not apart from or independently of) *the revealed being* (in person, work, office, and mind) *of Jesus—every knee might bend*, whether in submission, worship, or prayer. A magnificent amplitude is thus given to the divine purpose in the exaltation of the risen Lord. He is the Person who comprehends and contains in Himself all the worship as well as all the life of God's universe.

Every knee might bend] Three thoughts are here, as above indicated. (1) *Submission*; Isai. xlv. 23, *I have sworn by myself...that unto me every knee shall bow*. (2) *Worship*; 1

II. 10 of beings in heaven and on earth and under the
 11 earth, and every tongue make confession that
 Jesus Christ is Lord, to the glory of God the
 Father.

12 Therefore, my beloved, even as ye always
 obeyed, so, not as if in my presence only, but
 now much more in my absence, work out your
 13 own salvation with fear and trembling; for it is

Chron. xxix. 20 (Septuagint),
*they bowed their knees, and wor-
 shipped the Lord, and the king.*
 (3) *Prayer*; Eph. iii. 14, *I bow
 my knees unto the Father...that
 He may grant you, &c.*

Of beings] Or, *of things*.
 The Greek is ambiguous. The
 context seems to suggest per-
 sons rather than things, and the
 passage in Rev. v. 13 is of too
 poetical and pictorial a character
 to be pressed to a decision of the
 question of gender here.

Under the earth] In Hades,
 the conceived abode of departed
 spirits. Psalm lxiii. 9, *they shall
 go under the earth.* Luke xxiii.
 43. Rev. i. 18, *I am alive for
 evermore, Amen; and have the
 keys of death and of Hades.*

11. *And every tongue*] A
 continuation of the quotation
 begun in verse 10 from Isai. xlv.
 23, *Unto me every knee shall
 bow, every tongue shall swear.*

Make confession] The word
 (ἐξομολογεῖσθαι) is used both in
 the sense of confession of sin, as
 in Matt. iii. 6. Acts xix. 18.

James v. 16; and (which is more
 suitable here) of the acknow-
 ledgment in grateful praise of
 what God is. See Matt. xi. 25.
 Luke x. 21. Rom. xv. 9.

Jesus Christ is Lord] Here
 there could be no question as to
 the rendering, though in the
 Greek order *Lord* stands first.
 In some like passages the dis-
 tinction of subject and predicate
 is not so clear. Rom. x. 9, *if
 thou shalt confess with thy mouth
 Jesus as Lord.* 2 Cor. iv. 5.
 Compare 1 Cor. xii. 3.

To the glory of God] This
 is the ultimate object of all.
 See 1 Pet. i. 21, *who through
 Him are believers in God, that
 raised Him from the dead, and
 gave Him glory; so that your
 faith and hope might be in God.*
 Rom. xi. 36.

12—18. 'Listen, beloved,
 to the word of exhortation.
 Let my absence itself plead with
 you. In earnest reverence work
 out your salvation—not as left
 to yourselves to do it, but know-
 ing that it is God who works in

ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ Π. 11
 πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος
 Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός.

“Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπῆ- 12
 κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον,
 ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου,
 μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν σωτηρίαν

you first to will and then to work. Put away from you dissensions, secret and open. Be what children of God ought to be, blameless and innocent, in the sight of a world that sorely needs the light of such an example, the presentment of such a Gospel. Let me have whereof to glory in the day of Christ—the proof of no fruitless toil, of no disappointed effort. Then, though my life-blood may soon be demanded as the consummation of a life-long sacrifice, I can still rejoice, I can still share your joy—be that joy yours also, in itself, and in its sympathy with mine.’

12. *Therefore*] Literally, so that. The result of all which is this—the duty of earnestness in working out in the individual life so great salvation.

My beloved] The exact phrase is used by St Paul only in 1 Cor. x. 14 besides.

Obedied] Not have obeyed; for the next words show that St Paul’s thoughts are going

back to the time of his own presence with them.

Not as if in] That is, not as if you were obedient only in my presence. Not as if your obedience depended upon my being present.

Work out your own salvation] The salvation has not to be earned, but it has to be wrought out. It has to be worked from and worked upon. Compare John vi. 27, where the literal rendering would be, *work not the food which perisheth, but work the food which abideth unto life eternal* (make it the subject-matter of your working). This is the aspect of salvation for stimulus, as another aspect is for comfort. Thus salvation itself may be spoken of as either past, present, or future, according as redemption, grace, or glory is the point of view. Compare Rom. viii. 24. Eph. ii. 5, 8. 1 Cor. xv. 2. Rom. v. 9, 10.

With fear and trembling] The precise expression occurs three times in St Paul’s Epistles.

II. 13 God that worketh in you both to will and to
 14 work in behalf of His good pleasure. Do all
 15 things without murmurings and disputings; that
 ye may be blameless and innocent, children of
 God without blemish amidst a crooked and

In 2 Cor. vii. 15 he applies it to the reception of Titus at Corinth at a critical and hazardous moment. In Eph. vi. 5 he bids Christian slaves to obey their masters *with fear and trembling*. As there he would not recommend an abject or cringing spirit, so here he does not prescribe a timid or depressed habit of mind, but only an alert and sensitive desire to *make the calling and election sure* (2 Pet. i. 10).

13. *For it is God]* A remarkable and instructive *for*. *Work, for God works in you*. It is thus that Scripture combines the two opposite truths, of grace and free will. Mark xvi. 4, *when they looked, they saw that the stone was rolled away, for it was very great*.

Worketh in you...to work] This striking combination is lost in the Authorized Version, which renders this one Greek word (*ἐνεργεῖν*) by two English ones, *worketh in you...to do*. Compare Heb. xiii. 21, where in the same way the word *do* (*ποιεῖν*) occurs twice, *make you perfect in every good thing to do His will, doing in us that which*

is well-pleasing in His sight.

In behalf of His good pleasure] This may best be taken with the words *immediately* preceding. *Both to will and to work in behalf of* (so as to promote and accomplish) *His good pleasure*. Christian conduct in both its parts, will and act, purpose and performance, has for its object the carrying out of God's good pleasure. See 2 Thess. i. 11, *we pray always for you, that our God may...fulfil every good pleasure of goodness (may fulfil in you each particular of that goodness in which He is well pleased)*.

14. *Do all things]* The call is to (1) a contented and cheerful, (2) a peaceable and friendly life. Each of the two words which follow has both of these aspects.

Murmurings] The word (*γογγυσμός*) expresses all manner of smothered or half-uttered complaints (*grumbings*) whether against God or man. Its first occurrence in the Septuagint (Exod. xvi. 7) combines both: *He heareth your murmurings against the Lord; and what are we, that ye murmur against us?*

κατεργάζεσθε· Θεὸς γάρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν Π. 13
καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.
πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλο- 14
γισμῶν, ἵνα γένησθε ἀμεμπτοι καὶ ἀκέραιοι, 15
τέκνα Θεοῦ ἀμωμα μέσον γενεᾶς σκολιᾶς καὶ

Matt. xx. 11, *they murmured against the goodman of the house.* Luke v. 30. John vi. 43. Acts vi. 1. 1 Cor. x. 10. Jude 16, *these are murmurers, complainers, &c.*

Disputings] The exact rendering of the word (διαλογισμοί) would be *divided* or *diverse reasonings*. These, if silent, are *doubts*; if uttered, are *disputes*. In some places the context gives the former sense, in others the latter. Thus (1) Luke xxiv. 38, *why do doubts arise in your heart?* (2) 1 Tim. ii. 8, *without wrath and dispute*. The second of the two senses predominates in the text.

15. *That ye may be*] This is one of many cases in which a servile rendering would give *become* instead of *be*, but with loss rather than gain to the sense. There is no intimation of any special *present defect* in the persons addressed. The sense is, *that ye may be in the result (whatever you are now)*. In fact all that is essential in the *become*, or *come to be*, of the Greek is implied in the combination *that ye may*.

Innocent] From the literal sense of *without admixture*, as wine or metal, the word (ἀκέραιος) comes to mean *simple, guileless, innocent* in character. In the two other places of its occurrence in Scripture it stands in contrast (yet in combination also) with the two words for *wise*. Matt. x. 16, *wise (φρόνιμοι) as serpents, and harmless as doves.* Rom. xvi. 19, *wise (σοφούς) unto that which is good, and simple unto that which is evil.*

Without blemish] This is a word of frequent occurrence in the Septuagint Version of Leviticus and Numbers (first in Exod. xxix. 1) in connexion with the choice of victims for sacrifice, and the idea is probably always discernible in its higher application in the Psalms and in the New Testament. Eph. i. 4. v. 27. Col. i. 22. Heb. ix. 24, *who through the eternal Spirit offered Himself without blemish unto God.* 1 Pet. i. 19, *as of a lamb without blemish and without spot.* Rev. xiv. 5.

A crooked and perverse generation] The expression comes from the song of Moses, Deut.

- II. 15 perverse generation, amongst whom ye appear
 16 as lights in the world, presenting a word of life,
 that I may have whereof to glory in the day of
 Christ, that I ran not in vain, nor in vain laboured.
 17 Nay, if I am even poured as a drinkoffering upon

xxxii. 5 (Septuagint). (1) *Crooked* is the opposite of *straight* (Luke iii. 5, from Isai. xl. 4), and so, morally, it is the opposite of *straightforward, right-minded, upright, &c.* Acts ii. 40, *save yourselves from this crooked generation.* 1 Pet. ii. 18, *not only to the good and gentle, but also to the froward (crooked).* (2) *Perverse* is literally *distorted* (as eyes, limbs, &c.), and easily passes into the sense of a twist or obliquity in the mental and moral being. Matt. xvii. 17, *O faithless and perverse generation.* Acts xx. 30, *speaking perverse things.*

Ye appear] Or, *appear ye; I would have you (ye ought) to appear.* The mood of the verb is ambiguous (indicative or imperative). The voice (*φαίνεσθε*, not *φαίνετε*) does not admit the rendering *to shine* (John i. 5. 1 John ii. 8. &c.), but is that of Matt. ii. 7 (*the time of the star that appeared*). xxiv. 30 (*then shall appear the sign of the Son of Man in heaven*). The Christian example is represented in the text as a sort of appearance of a new luminary in the heaven of mankind.

Lights] *Luminaries, givers of light.* The word (*φωστήρ*) occurs but twice in the New Testament; here, and in Rev. xxi. 11, *her light (the luminary of her, the light which she gave) was like unto a stone most precious.* In the Septuagint it is the word used in Gen. i. 14, 16, *Let there be lights...God made two great lights.*

In the world] The absence of the definite article in the Greek gives the sense *in a (whole) world.* It has the effect of *emphasizing the greatness* of the sphere in which the Christian influence is to act. So in Rom. iv. 13. xi. 12, 15. 2 Cor. v. 19. The *world* (*κόσμος*) in St Paul's view here is that universe of mankind which is as yet outside the Gospel. See 1 Cor. xi. 32. Eph. ii. 2, 12. 1 John v. 19.

16. *Presenting*] The word (*ἐπέχειν*) means *to hold* a thing to a person, as a cup of wine to a banqueter, or a light to one in the dark. The latter may be the idea here. The *word of life* is a sort of light held out into the darkness of the world for the acceptance and comfort of

διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες Π. 15
ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες, εἰς καύχημα 16
ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδρα-
μον οὐδὲ εἰς κενὸν ἐκοπίασα. ἀλλὰ εἰ καὶ σπένδο- 17

all who will take it. *In Him was life, and the life was the light of men* (John i. 4).

A word of life] *A divine utterance having for its subject and purport life*, in the Scriptural sense of the word *life*, which is, not mere existence, but an existence which is (1) conscious, (2) satisfying, (3) everlasting. John i. 4. iv. 14. v. 24, 40. vi. 33, 51. x. 10. xvii. 3. &c.

That I may have] Literally, *unto* (so as to form) *a subject of glorying for me unto* (against, in preparation for) *the day of Christ*. The faithful effort of the Philippians in the character of Christian luminaries will be his glorying in the great day. 2 Cor. i. 14, *we are your glorying, even as ye also are* (or shall be) *ours in the day of our Lord Jesus*. 1 Thess. ii. 19, *what is our...crown of glorying? are not even ye, before our Lord Jesus at His coming?*

That I ran not] This is the sum and substance of that which he hopes for as his subject of glorying.

Ran...laboured] The tense of the two verbs indicates the retrospect of the life *as a single act* from the other side of death.

For the figure of the runner (taken from the foot-race) compare iii. 14. 1 Cor. ix. 26. Gal. ii. 2. 2 Tim. iv. 7.

In vain] Literally, *unto emptiness*; so as to be empty-handed at the end of it. 2 Cor. vi. 1. Gal. ii. 2, *lest by any means I should be running, or had run, in vain*. 1 Thess. iii. 5.

17. *Nay, if*] *Nay, if I not only run and labour but even give my very life-blood in martyrdom, I not only shall have whereof to glory in the great day, but even now I rejoice, and bid you to rejoice with me.*

If I am even poured] *Not if I should be, but if I am*. He speaks of it as a process already begun. *I am being poured*. Even if the present imprisonment should not end in death (see verse 24), still the pouring out of the life-blood is in course of realization. The tense is the same as in 2 Tim. iv. 6, when the *second* imprisonment, which *did* end in death, was far on in its course.

Poured as a drink-offering] The Levitical law required that the offering of a certain quantity of wine should in most cases accompany the sacrifice by fire.

II. 17 the sacrifice and ministry of your faith, I joy, and
18 rejoice with you all. And do ye also have the
same joy, and the same rejoicing with me.

19 But I hope, in the Lord Jesus, to send you
Timotheus speedily, that I also may be of good

See, for example, Exod. xxix. 40, 41 (the daily sacrifice at morning and evening), Lev. xxiii. 13, &c. (the feasts of the Lord), Num. vi. 17 (the Nazarene's offering), xv. 4, &c. (free-will offerings), xxviii. 10, &c. (sabbath, new moons, passover, firstfruits), xxix. 6, &c. St Paul using this figure speaks of the pouring of his own blood at last upon the life-long sacrifice of his ministry for others.

Upon the sacrifice] Your faith is the sacrifice spoken of. But whereas elsewhere Christians are represented as offering their own sacrifices, whether general (1 Pet. ii. 5), or of the body (Rom. xii. 1), or specifically of praise or almsgiving (Heb. xiii. 15, 16), here St Paul describes himself as offering up the sacrifice of others. Compare Rom. xv. 15, 16, that I should be a minister of Christ Jesus unto the Gentiles, ministering (in sacrifice) the Gospel of God, that the (my) offering up of the Gentiles might be acceptable, &c.

And ministry] This word (λειτουργία) was appropriated in Attic usage to those expensive public services which the

richer citizens undertook for the benefit or entertainment of the people. It and its cognate forms occur about 140 times in the Septuagint, and are specially applied to the priestly ministrations (Exod. xxviii. 35. Deut. x. 8. 1 Sam. ii. 11. &c.). And so in most cases of its occurrence in the New Testament (where it is used fifteen times) a sacred if not sacrificial sense preponderates. Here its combination with sacrifice marks this strongly. St Paul is the officiating minister in the offering up of the faith of the Philippian Church to God.

I joy, and] First he asserts his own joy, and then, in that yearning sympathy which refused the very thought of isolation in happiness, he assumes their joy, and claims to share it. It is the very spirit of the with you of 2 Cor. iv. 14. He can enjoy nothing alone.

18. *Have the same joy]* Literally, rejoice the same thing. And the same thing is put at the beginning of the clause, so as to serve as an accusative to both the verbs, rejoice and rejoice with. The above rendering is

μαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως Π. 17
 ὑμῶν, χαίρω καὶ συнχαίρω πᾶσιν ὑμῖν. τὸ δὲ 18
 αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συнχαίρετέ μοι.

Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως 19
 πέμψαι ὑμῖν, ἵνα ἀγῶ ἐν ψυχῶ γνοὺς τὰ περὶ

an attempt to express this construction. (1) *Have the same joy that I have; and* (2) *have the same fellow-joy with me that I have with you.*

19—30. 'I hope soon to send Timothy to Philippi, that he may bring me back the comfort of good tidings of you. He is the only person, among those at this time available, whose interest in you is entirely real and genuine. Selfishness is commoner than devotion—you know what *he* is, a very son to me in the service of the Gospel. I shall send him, as soon as I see what turn my imprisonment takes—I trust that I shall myself soon come. Meanwhile I despatch Epaphroditus with this letter. He knows that you have heard of his illness, and he is unhappy in the thought of the anxiety it must have caused you. It was indeed a severe and dangerous illness, but God, in mercy to me as well as to him, has raised him from it. The sight of him will be joy to you, and the thought of your joy will be a relief to my sorrows. Such a man deserves your honour: in

his zeal for Christ's work, in his efforts as your representative in my service, he hazarded, and all but lost, life itself.'

19. *In the Lord Jesus]* *In whom I live, and in whom therefore my every hope, about things earthly as well as heavenly, is conceived and fostered. See i. 13, and note there, In Christ.*

To send you Timotheus] Such is the English idiom corresponding to the particular form of the Greek. *You* is a simple dative (meaning *for your benefit, comfort, &c.*), not the *unto you* (πρὸς ὑμᾶς) of verse 25. For the dative *you*, compare 1 Cor. iv. 17, *for this cause I sent you Timotheus...who shall remind you, &c.*

I also] Taken literally, it would mean *I as well as you*. But this literal sense sometimes requires to be modified into *I on my part*. See, for example, Eph. i. 15, *wherefore I also*. Col. i. 9, *for this cause we also*.

May be of good courage] A word (ἐν ψυχῶ) used only here in the New Testament. In 1 and 2 Macc. forms of the same compound occur in the sense of *spirit* or *courage*.

II. 20 courage when I know your state. For I have
 no man his equal in soul, one that will have a
 21 true concern for your state. For they all seek
 22 their own, not the things of Jesus Christ. But
 the proof of him ye perceive *in this*, that, as
 a child *serves* a father, so he served with me in
 23 aid of the Gospel. Him then I hope to send as
 soon as ever I shall clearly see how it is with me:
 24 and I am persuaded, in the Lord, that I also
 25 myself shall come speedily. But I have thought

Your state] Literally, *the things which concern you* (τὰ περὶ ὑμῶν). So in the next verse. Slight variations of the phrase are found in verse 23 (τὰ περὶ ἐμέ) and i. 12 (τὰ κατ' ἐμέ).

20. *I have no man*] We do not know who were with St Paul at this moment. Timotheus and Epaphroditus are the only two actually named in the letter. The strong expression of the text may be regarded either (1) as not *quite* literal, or else (2) as meaning, *no one of those who might be at present available for the purpose*.

His equal in soul] The same word (ἰσόψυχος) occurs only here in the New Testament, and once in the Septuagint Version of Psalm lv. 13 (*a man mine equal*). There is one like compound (ἰσότημος, *equal in value*) in 2 Pet. i. 1. The common rendering, *likeminded*, exchanges the idea of *equality* for that of *similarity*.

True] *Genuine*, as opposed to *spurious*. Compare iv. 3, *true yokefellow*. 2 Cor. viii. 8, *the sincerity of your love*. 1 Tim. i. 2, *my own son*. Tit. i. 4.

21. *They all*] Under the stress of strong emotion, the *general* is made *universal*.

Seek their own] *Things*; interests, comforts, objects. Compare 1 Cor. x. 24, *let no man seek his own, but each his neighbour's good*. xiii. 5, *seeketh not her own*. 2 Cor. xii. 14, *I seek not yours, but you*. Col. iii. 1, *seek the things above*. St Paul's two characteristic words, *to seek* (ζητεῖν) and *to mind* (φρονεῖν), represent severally the *aim* of the life and the *spirit* of the life.

The things of Jesus Christ] His interests, the things which He has made His own in 'taking upon Him to deliver man.' Isai. liii. 10, 11, *the pleasure of the Lord shall prosper in His hand; He shall see of the travail*

ὕμῳ. οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως Π. 20
τὰ περὶ ὑμῶν μεριμνήσει. οἱ πάντες γὰρ τὰ 21
ἐαυτῶν ζητοῦσιν, οὐ τὰ Χριστοῦ Ἰησοῦ. τὴν 22
δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον
σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. τοῦτον 23
μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ
ἐμὲ ἐξαυτῆς· πέποιθα δὲ ἐν Κυρίῳ ὅτι καὶ αὐτὸς 24
ταχέως ἐλεύσομαι. ἀναγκαῖον δὲ ἡγησάμην 25

of His soul.

22. *The proof of him*] That is, *what he is you can see by this proof, namely, that, &c.* 2 Cor. ii. 9, *that I might know the proof of you* (that I might ascertain by putting you to the test) *whether ye are obedient.*

That, as a child] St Paul was going to write, *that, as a child serves a father, so he served me in the Gospel.* But with that beautiful courtesy which is characteristic of him he avoids, when he reaches it, what might have seemed to place Timothy in too inferior a position to himself, and inserts *with* before *me*, breaking the construction but with admirable effect.

Served] The word is left absolute: *did service*, it not being necessary to say *to whom*. Compare Rom. vii. 6, *that we should serve in newness of spirit.*

In aid of] Literally, *unto*. See i. 5.

23. *Him then*] The Greek by an anticipative particle (μέν)

places this verse in contrast with the next—Timothy's coming with his own.

As soon as ever] Literally, *forthwith whensoever*; but *forthwith* stands in the Greek at the end of the sentence, and its unavoidable transposition in English makes the paraphrase of the text all but necessary.

24. *And I am persuaded*] So little foundation is there in St Paul's own language for the idea that this Epistle was written in an unfavourable state of his prospects, and for the argument founded upon this as to its being later in date than the other three. The tone is just that of Philem. 22.

In the Lord] See note on verse 19.

25. *But*] Though I purpose soon to send Timotheus, and though I expect soon to come myself, yet I cannot postpone for either of these events the return of Epaphroditus.

I have thought] The tense

II 25 it necessary to send unto you Epaphroditus, my brother and fellow-worker and fellow-soldier, and moreover your messenger and minister to my 26 need: seeing that he was longing after you all, and in sore trouble because ye had heard that he 27 was sick. For sick indeed he was, very nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not 28 have sorrow upon sorrow. I have sent him therefore the more eagerly, that seeing him ye may be

in the Greek is what is known as the epistolary aorist (corresponding to the epistolary imperfect in Latin). The English idiom makes this either the present (*I think*), or the perfect (*I have thought*), but not the preterite (*I thought*).

Epaphroditus] Only known from this Epistle. From this passage, supplemented by iv. 18, we learn that he was a Philippian Christian, that he had been sent by the Church of Philippi with supplies for St Paul at Rome, and that there, either from over-exertion or from exposure to climate or infection, he had a dangerous illness from which he had just recovered when St Paul wrote.

Fellow-soldier] This particular title is only given elsewhere by St Paul to Archippus (Philem. 2). The foregoing term *fellow-worker* is applied in other Epistles to Timotheus,

Titus, Aquila and Priscilla, Mark, and others.

And moreover] After three words describing what Epaphroditus is to *him*, St Paul turns to what he is to the Philippians.

Messenger] The word *apostle*, elsewhere generally distinctive of the twelve, or of the twelve with two (or three) others, is here (and in 2 Cor. viii. 23) used in the most general sense of *messenger* or *delegate*.

Minister] See note on verse 17, *And ministry*. The more *sacred* sense of the word (λειτουργός) may be said here to be merged in the *human*. And yet even the supplies carried by Epaphroditus to St Paul are called in iv. 18 a *sacrifice*.

26. *Seeing that*] An unusual particle (ἐπειδὴ) with St Paul, only used by him (besides) in the first Epistle to the Corinthians, where it occurs four times.

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ Π. 25
 συνστρατιώτην μου ὑμῶν δὲ ἀπόστολον καὶ
 λειτουργὸν τῆς χρείας μου πέμψαι πρὸς ὑμᾶς·
 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδη- 26
 μονῶν διότι ἠκούσατε ὅτι ἠσθένησεν. καὶ 27
 γὰρ ἠσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
 Θεὸς ἠλέησεν αὐτόν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ
 καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. σπου- 28
 δαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτόν

He was longing] It may be doubted whether the epistolary tense here should not be rendered *is* rather than *was*. But the English idiom allows some laxity.

Longing after] Or, according to another strongly attested reading, *longing to see you all*.

In sore trouble] A sanctity is attached to this word (*ἀδημονῶν*) by its being only used besides (in Scripture) in the narrative of the Agony; Matt. xxvi. 37 and Mark xiv. 33, and *began to be...very heavy (sore troubled)*. The probable derivation of the word gives the idea of a *surfeit* of grief or other emotion.

Because ye had heard] A beautiful example of unselfish sympathy; the more remarkable when we remember that the Gospel was only about ten years old at Philippi.

27. *For...indeed*] Literally, *for also*. Not only had you heard it, but it was true.

Very nigh unto] An unusual word (*παραπλήσιον*), meaning literally *alongside near*, so near as to be by the very side of the thing or person spoken of. In Heb. ii. 14 (the only other place of its occurrence in Scripture) it is used of the exact similarity of our Lord's bodily nature to ours.

God had mercy on him] So *natural* is St Paul's language. He speaks of a recovery from sickness as a mercy, though he has said in i. 23 that *to depart is far, far better*.

28. *I have sent*] Or, *I send*. No doubt Epaphroditus carried the letter.

Eagerly] Luke vii. 4, *they besought him earnestly*. 2 Tim. i. 17, *he sought me diligently*.

Ye may be glad again] *Ye may recover cheerfulness*. The

II. 29 glad again, and so I may be less sorrowful. Receive him then, in the Lord, with all joy; and hold such
 30 men in honour; because for the sake of the work
 of (Christ) he drew nigh even unto death, having put his life in jeopardy that he might supply that which was lacking on your part in ministering to me.

III. 1 Finally, my brethren, rejoice, in the Lord.

word *again* might be taken with *seeing him*, but seems to be more expressive in the above connexion.

And so I may be] A very tender thought. Their recovery of cheerfulness, which St Paul would picture to himself as the consequence of the arrival of Epaphroditus at Philippi, would mitigate, if it could not heal, his own many sorrows.

29. *Receive]* Rom. xvi. 2, *that ye receive her, in the Lord, worthily of the saints.* The other sense of the word (*προσδέχσθαι*), *to expect*, is more frequent in Scripture (Mark xv. 43. Luke ii. 25. Tit. ii. 13. &c.), but would be out of place here, as the letter and Epaphroditus would arrive together.

In the Lord] As above, i. 13. ii. 19, 24.

Such men] 1 Cor. xvi. 16, 18, *that ye also submit yourselves to such men...acknowledge then such men.*

In honour] The two senses of honour and value often run

into one another in this word (*ἐντιμος*) as in its root (*τιμή*). Luke vii. 2, *a certain centurion's servant, who was valuable to him (or held in honour by him).* 1 Pet. ii. 4, 6, 7. Col. ii. 23.

30. *The work of Christ]* The close of the verse speaks of his self-devotion in bringing supplies to St Paul, and this too might be spoken of as Christ's work. But the expression seems rather to point to a more direct ministry of the Gospel in Rome during his stay, in the course of which he had fallen sick. See note on verse 25, *Epaphroditus.*

Drew nigh even unto death] The Greek is peculiar. *Even unto* is literally *up to, to the extent of* (*μέχρι*). So that the construction would seem to be, *He drew nigh (death), up to (to the very verge of) death itself.* See note on verse 7, *Even unto death.*

Drew nigh...having put] The two acts are not contemporaneous. *Having put* his life in

πάλιν χαρήτε καὶ γὰρ ἁλυπότερος ὦ. προσδέχεσθε II. 29
οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς· καὶ τοὺς
τοιούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον Κυρίου 30
μέχρι θανάτου ἠγγισεν, παραβολευσάμενος τῇ
ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ἰστέρημα τῆς
πρὸς με λειτουργίας.

Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. III. 1

jeopardy to serve me, he afterwards fell into an all but fatal sickness. The sickness was subsequent to, and consequent upon, the risk run in St Paul's service.

Having put his life in jeopardy] Literally, *having played the venturesome man with his life*. It is a figure drawn from games of hazard, the man's own life being in this case the stake. The received reading (*παραβολευσάμενος*) gave the feebleness of *having counselled amiss for his life*.

That he might supply] First by bringing your contributions to Rome, and secondly by ministering personally to me there.

That which was lacking] Literally, *your deficiency of (in) the ministry to me*. No complaint or blame is involved in the expression. It is rather, *he came to me from you, to do in your behalf that which you, absent and distant, necessarily left undone by yourselves*. Compare 1 Cor. xvi. 17, *I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for*

that which was lacking on your part they supplied: for they refreshed my spirit, and so yours.

Ministering] See notes on verses 17 and 25.

III. 1. 'My letter draws to its close. Its keynote has been the duty of joy, and it shall be so to the end.'

1. *Finally*] Literally, *as for that which remains to be said*. The word marks an *approach* to the end of the letter, but not always a very near approach. See, for example, 1 Thess. iv. 1, where this *finally* opens the fourth chapter out of five; and 2 Thess. iii. 1, where it begins the third chapter out of three. Too much therefore may be made of it here as an indication of St Paul's having designed to close the Epistle at once.

My brethren] This form of address specially belongs to St James. St Paul more commonly uses *brethren* alone. In each of the three Epistles, Romans, 1 Corinthians, and Philippians, *my brethren* occurs twice.

Rejoice] The same word

III. 1 To write the same things unto you, to me is not
2 irksome, and for you it is safe. Beware of the

means *farewell* in 2 Cor. xiii.

11. But no inference can be drawn from the use of it here as to a supposed intention of closing the letter immediately. See iv. 4. 1 Thess. v. 16.

In the Lord] To be read, as often elsewhere, independently of the particular word preceding, and as a perpetual reminder of the all-including Person who is the very life itself. See former notes on the same (or equivalent) words.

To write the same things] *To repeat again and again the same things.* It is not quite clear *what* these are; whether the foregoing precept of joy, which has been called the keynote of the Epistle, or the following cautions and warnings against false teachers. The latter reference would be less easily understood by the readers, the subject having been announced by nothing going before. On the other hand, the word *safe* (*for you it is safe*) seems to point rather to dangers than to comforts. But in fact the transition is by no means abrupt, from the duty of joy to the peril of losing it by a Judaizing half-gospel. Thus we may understand St Paul to have *both* thoughts in his mind when he speaks of *the same things*.

And thus, instead of imagining a breach of continuity at this point, a pause, a surprise, and a new start, we shall see an entire coherence and beautiful harmony in the whole structure of the Epistle.

Irksome] In the two other places of its use (Matt. xxv. 26 and Rom. xii. 11) the word (ὀκνηρός) means *slothful*. And so in Acts ix. 38 the cognate verb (ὀκνεῖν) is *to be tardy*. Here it has rather the kindred idea of *wearisome*.

Safe] Elsewhere (1) *firm* (Heb. vi. 19), and so (2) *certain* (Acts xxi. 34. &c.). Here (like the above word) it has from the context something of a *causative* sense, (3) *conducive to safety*.

2—14. 'There is one influence at work, among you doubtless as elsewhere, hostile to Christian joy. Beware of it, though it uses the plausible talk of God's law and God's privileged people. We, we Christians, are God's privileged people; we, whose worship is a spiritual worship, whose glorying is in Christ alone, who renounce all carnal confidence, whether of race, work, or ritual. In my case, there is material, enough and to spare, for the confidence which yet I renounce. Each several boast of the Jew is mine in perfection. I am no

τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν III. 1
δὲ ἀσφαλές.

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς 2

proselyte, incorporated late in life in the commonwealth of Israel: race, tribe, parentage—Pharisaic orthodoxy, zeal even to persecuting, character of blameless strictness—all can challenge scrutiny. Yet all these advantages I have counted loss for Christ. Nor these alone, but whatsoever else is in the eyes of man precious and beautiful, I not only did, but do, count but scum and refuse, for the sake of one thing more excellent—the knowledge of Christ Jesus my Lord, for whose sake I was contented to lose my all that I might gain and be found in Him, the possessor not of a self-righteousness, earned by meritorious obedience to a code of precepts, but of that which comes by faith in Christ, that which is the gift of God Himself on the footing and groundwork of the Gospel. Yes, to know Him, and His resurrection-power and passion-fellowship—day by day growing into the very likeness and form of His death, if so be I may arrive at last at the blessed resurrection from among the dead—this, this is my goal. Not that I received at once, when I gave myself to Him, the thing de-

sired and made for—not that I am already arrived at the perfection or the consummation of the Christian being—not this. No, I am pressing on towards an object not yet reached. It was in order that I might at length grasp this, that Christ, one memorable day, laid hold on me. Do not suppose, I beseech you, that I (long as I have been in the race) reckon myself to have grasped the prize. One thing, one only, I can say—that, like the runner, I forget the things behind, the part of the course already traversed, and strain every sinew and every muscle to get over the ground in front of me, and thus, with the goal full in my view to guide my running, I press on toward the prize which lies there, the prize for which God in heaven called me in the person of Christ Jesus.'

2. *Beware of*] The Greek says only, *look at, observe*. But the *sense* is just as in Mark xii. 38, where the addition of *from* (ἀπό) expresses the avoidance which is here implied.

The dogs] Thus the term of reproach usually applied by the Jew to the Gentile (see Matt. xv. 26) is here turned upon the

III. 2 dogs, beware of the evil workmen, beware of the
 3 concision. For we are the circumcision, we who
 worship by the Spirit of God, and glory in Christ
 4 Jesus, and trust not in flesh: although I too
 might trust even in flesh. If any other man
 5 thinks to trust in flesh, I more: circumcised the

Judaizer. He by his refusal of the *true* hope of Israel, salvation in Christ alone, has made himself the alien which he calls the Gentile (Eph. ii. 12).

Evil workmen] Not exactly in the sense of *evildoers*, but in that of *labourers* (Matt. ix. 37. xx. 1. James v. 4) or *craftsmen* (Acts xix. 25) who, either through incapacity or malice, spoil and ruin their work. Compare 2 Cor. xi. 13, *such men are false apostles, deceitful workmen, transforming themselves into apostles of Christ*. It is against Judaizing Christians, not against openly hostile Jews, that St Paul is warning the Philippians.

The concision] A happily chosen rendering for a word (κατατομή) intended as a contemptuous travesty of *circumcision* (περιτομή). Where (1) circumcision was not God's ordinance (as it never was for the Gentile), or where (2) circumcision was trusted in for salvation (as it never ought to have been by the Jew), it became at once a mere *mutilation*, rather shameful than honourable. Here St Paul uses the word *concision*

collectively, for the whole party and community of Judaizers, just as *the circumcision* is used for the Jewish nation in Rom. iv. 9. xv. 8. Gal. ii. 7, &c. Eph. ii. 11.

3. *We*] *We Christians are the real circumcision*. For the expression, see the above note. And for the thought, compare Rom. ii. 29. Gal. iii. 7, 29. vi. 16.

Who worship by the Spirit of God] The received text reads, *Who worship God* (Θεῷ) *in spirit*. An easier reading. In the revised text *worship* has no case after it; as in Luke ii. 37 (*worshipping with fastings and supplications*), Acts xxvi. 7 (*earnestly worshipping night and day*), Heb. ix. 9. x. 2. And *the Spirit of God* is spoken of as the *instrument* of the worship; by His presence, agency, grace, and inspiration.

Worship] The term (λατρεύειν), though not *originally* so restricted, is appropriated in Scripture to a divine and specially a ritual and sacerdotal worship. See Rom. ix. 4, *who are Israelites; whose is...the service (of God)*. Heb. ix. 1, 6,

ἐργάτας, βλέπετε τὴν κατατομὴν. ἡμεῖς γάρ III. 3
 ἐσμεν ἢ περιτομή, οἱ πνεύματι Θεοῦ λατρεύοντες
 καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν
 σαρκὶ πεποιθότες· καίπερ ἐγὼ ἔχων πεποιθήσιν 4
 καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι
 ἐν σαρκί, ἐγὼ μᾶλλον· περιτομῇ ὀκταήμερος, 5

ordinances of (divine) service... the priests go in continually into the first tabernacle, accomplishing the services. xiii. 10, they who serve the tabernacle. St Paul claims here for all Christians that spiritual priesthood which is the antitype (under Christ the one High Priest) of the whole Levitical system. Compare Acts xxvii. 23, God, whose I am, whom also I serve. Rom. i. 9, God, whom I serve in my spirit in the Gospel of His Son. 2 Tim. i. 3, God, whom I serve from my forefathers in a pure conscience.

And glory in Christ Jesus] *To glory or triumph (καυχᾶσθαι)* in a thing or person is one of St Paul's favourite expressions. He uses it almost sixty times in his Epistles, St James and the writer to the Hebrews alone sharing it with him. He seems to have derived it from Jerem. ix. ^{23 24} ~~11~~, which he quotes more than once.

And trust not in flesh] *Flesh* is the antithesis of *spirit* in all senses. The contrast runs through all St Paul's Epistles, though it

is most fully drawn in those to the Romans and the Galatians. The present passage shows how comprehensive is the term *flesh* in St Paul's thought; including not only all external privilege, of birth, nationality, and class-religion, but also all that self-effort and self-attainment which is independent of divine grace.

4. *Might trust]* Literally, *have confidence*; that is, as the context interprets, *material of confidence if such can anywhere be found.*

Thinks to trust] The construction is that of Matt. iii. 9, *think not to say within yourselves. 1 Cor. xi. 16, if any man thinketh to be contentious.* The expression seems to come from the *impersonal* use of the same verb (δοκεῖν), and to be equivalent to *thinks it good or right to do so.*

5. *Circumcised the eighth day]* And therefore a *born Jew*, no proselyte.

Of the race of Israel] Regularly descended from the father of the patriarchs. See 2 Cor. xi. 22, *are they Israelites? so am I.*

III. 5 eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to law, a 6 Pharisee; as to zeal, a persecutor of the Church; as to righteousness, such as law has in it, blame- 7 less. But whatsoever things were gains to me,

Of the tribe of Benjamin] Able to name my tribe, as well as my nation. And that a distinguished tribe; the tribe of the first king; the tribe which alone was faithful to Judah in the great division.

A Hebrew of Hebrews] No Hellenist, or son of Hellenists; true from my forefathers to the language and customs of the Hebrew race in its purity.

As to law] Doubtless when St Paul speaks of *law* it is the Jewish law, and not the Roman or any other, that he has in the background (at least) of his thought. The law of Moses was his specimen and embodiment of all law, human and Divine. But this does not preclude him from *generalizing* the idea, from speaking of the *principle* as well as of the *instance*. There are points in which even the Jewish law shares with other laws; as a *rule of duty*, even as a *revelation of duty*, it may be conceived as having, if not rivals, at least parallels, in other codes: Nature has her rule of duty, Paradise had its revelation of duty. We claim for St Paul the freedom of saying a *law*, *law*, or *the law*, at his pleasure, and ac-

cording to the shade of thought intended. There are passages in which he *combines* the varying expressions, passages in which he *contrasts* them, passages in which he uses one or uses another, and it is seldom, if ever, impossible to track him. Here, *as to law*—as regards the revelation of duty, *whatever it was*, under which I lived—I was not only mindful of it, I was a member of that particular body of religionists who were notorious for their scrupulosity in its observance.

A Pharisee] Acts xxii. 3, *brought up...at the feet of Gamaliel, instructed according to the strictness of the law of our fathers.* xxiii. 6, *I am a Pharisee, the son of Pharisees.* xxvi. 5, *after the strictest sect of our religion I lived a Pharisee.*

6. *As to zeal, a persecutor]* Acts xxii. 3, 4, *being zealous for God...for I persecuted this way unto the death.* Gal. i. 13, 14, *I persecuted the Church of God, and wasted it...being more exceedingly zealous for the traditions of my fathers.*

A persecutor of the Church] 1 Cor. xv. 9, *because I persecuted the Church of God.* Gal. i. 23, *our former persecutor.*

ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμείν, Ἑβραῖος ἐξ III. 5
 Ἑβραίων, κατὰ νόμον Φαρισαῖος, κατὰ ζήλος 6
 διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν
 νόμῳ γενόμενος ἄμεμπτος. ἀλλὰ ἄτινα ἦν μοι 7

The Church] From the classical use of the word (ἐκκλησία) as the assembly of adult, freeborn, legitimate citizens, through the application of it in the Septuagint to the congregation (or gathered people) of *Israel*, it passes into the *Christian* sense of (1) the whole body of professed believers in all ages and nations, as in Matt. xvi. 18 (*on this rock I will build my Church*), 1 Cor. xii. 28. Eph. i. 22. &c. Col. i. 18, 24; (2) the several provincial or local *Christian* communities representative of the universal, as in Matt. xviii. 17 (*tell it unto the Church*), Acts viii. 1. xiv. 23, 27. &c. Rom. xvi. 1. &c. 1 Cor. xi. 16. &c.; (3) the local Church actually assembled for worship, as 1 Cor. xi. 18 (*when ye come together in congregation*), xiv. 19, 28. &c. In the text St Paul probably means the Church universal, though the actual persecution could only affect particular communities (Acts xxvi. 10, 11, and this I also did in Jerusalem...and being exceedingly mad against them, I persecuted them even unto foreign cities).

As to righteousness] The clause begins as though St Paul

were about to assert his blamelessness *absolutely*. But this with his present view of righteousness, as lying far deeper and rising far higher than morality, he cannot do, and therefore he adds the limiting words, *that righteousness, I mean, which is contained in (obedience to) law*, that is, to any rule or revelation of duty under which the individual may be placed. *So far, and with that limitation, blameless*. Compare Rom. ix. 31, *but Israel, following after a law of (capable of giving) righteousness, did not attain to such a law*. See note on verse 5, *As to law*.

Blameless] The Greek says, *having become* (or *come to be*) *blameless*. It expresses the result of the life. But it has no real English equivalent, and the Authorized Version omits it, with no loss to the sense. The rendering *found blameless* is unsatisfactory in a passage where *found* occurs just below (verse 9) with so important and emphatic a meaning, as the translation of its regular Greek equivalent. See note on ii. 14, *That ye may be*.

7. *Gains*] The plural is

III. 7 these I have counted for Christ's sake loss.

8 Nay rather, I do count all things to be loss for the sake of the more excellent knowledge of Christ Jesus my Lord, for whose sake I suffered the loss of all things, and do count them but refuse, that

important. *Separate items of profit.* The figure is that of a great account-book, on one side of which are entered all the particulars of the income. St Paul speaks of himself as having transferred all the entries (as he had once made them) of gain to the side of loss.

Have counted] The perfect tense is a combination of præterite and present. It expresses a past act having consequences in the present. I did so and so, with abiding effect. The estimate of gain and loss here spoken of was made at his conversion, and his life still bears the impress of it.

For Christ's sake] *Because of Christ.* Because they could not be kept with Christ, and because they were valueless without Him. This more general sense is better than to anticipate verse 8 by the interpretation, *for the sake of gaining Christ.*

Loss] The word (ζημία) occurs elsewhere in Scripture only in the narrative of the shipwreck. Acts xxvii. 10, 21, *the voyage will be with injury and much loss...and not have gotten*

this injury and loss. The accompanying word there, *injury* (ὑβρις, properly *injury with insult*), marks the strength of the word before us.

8. *Nay rather]* The phrase here is a confluence of no less than five Greek particles, of which the central three (μὲν οὖν γὰρ) form a combination expressing the *correction* of a foregoing statement as either erroneous or else inadequate. See Rom. ix. 19, 20, *thou wilt say, Why doth He still find fault?... nay rather, O man, let this be the question, who art thou that repliest against God?* x. 18, where, as here, the previous statement is corrected as *inadequate*. St Paul has spoken (verse 7) of (1) *certain* things, now he speaks of *all* things. He has spoken of (2) *having accounted*, now he speaks of *accounting*. The *nay rather* both expands the scope and advances the time.

I do count] Literally, *I also or even count.* The emphatic *do* answers the purpose in English.

All things] The stress is on the *all*, as explained in the above note, *Nay rather.*

κέρδη, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν ζημίαν. ΙΙΙ. 7
 ἀλλὰ μὲν οὖν γε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι 8
 διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ
 τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην καὶ
 ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω καὶ εὐ-

The more excellent knowledge] This rendering is framed on 2 Cor. iv. 17, *our light affliction which is for the moment*; where the literal rendering would be, *the momentary light thing of (consisting of, which is) our affliction*. So here, *for the sake of the surpassing thing of (consisting of, which is) the knowledge of Christ*. In the one passage, it is not the *lightness* of the affliction (the fact that it is light), but the affliction which *is* light, which works out the glory. In the other, it is not for the sake of the *superiority* of the knowledge (the fact that it is superior), but for the sake of the knowledge which *is* superior, that he counts all things loss.

My Lord] This individual appropriation is rare in St Paul. Gal. ii. 20, *who loved me, and gave Himself for me*. Compare note on i. 3, *My God*.

I suffered the loss of] *More* exactly, *I was sentenced to the loss of* (ἐζημιώθην). The figure is that of a fine or penalty imposed by a court. St Paul thus expresses the utter confiscation of all that he had, position, pos-

session, reputation, family, society, interests, prospects, and still more (to such a man) religious advantages, hopes, and confidences, to which he subjected himself by becoming a Christian. For the figure see Matt. xvi. 26, *if he shall gain the whole world, and forfeit (be sentenced to the loss of) his life*. Luke ix. 25, *if he gain the whole world, and lose or forfeit (be sentenced to the loss of) his own self*. 1 Cor. iii. 15. 2 Cor. vii. 9.

All things] The definite article here seems to look back to *all things* (without it) in the first line of the verse, and to say now *those all things of which I spoke*. Otherwise it may be taken as *my all*.

And do count] Thus he goes on from the single act of the past (*I suffered the loss*) to the continually repeated act of the present (*and do count*).

Refuse] The doubtful derivation of the word (σκύβαλα) may justify either rendering, that of the text, or that of the margin, of the Revised Version.

III. 9 I might gain Christ, and be found in Him, not having a righteousness of my own, such as law can give, but that which is through faith in Christ, the righteousness which is of God on the ground of the faith; to know Him, and the power of His resurrection and partnership in His suffer-

That I might] Or *may*; according as we make it depend more upon *suffered* or upon *count*.

Gain Christ] The single item replaces *all* the cancelled items. *Whatsoever things were gains* (verse 7) *I now count loss for the sake of the one gain*. Compare Eph. iii. 8, *the unsearchable riches of Christ*. To *gain Christ* is to *receive possession of Him as one's own* for use and enjoyment, so as to justify the above expression, *my Lord*.

9. *And be found in Him]* The figure is that of a search and discovery. As the 'slayer' pursued by the 'revenger of blood' is safe in the 'city of refuge' (Num. xxxv. 11, &c.), so the Christian, renouncing all self-confidence and self-dependence, is *found in Christ*, safe and uncondemned, in the great day. For *found*, see 2 Cor. v. 3, *we shall not be found naked*. And for the sense, compare Rom. viii. 1, *there is therefore now no condemnation to them that are in Christ Jesus*.

Such as law can give] Liter-

ally, which is from (out of, derivable from obedience to) a law. Compare verse 6, *such as law has in it*; literally, *which is in (contained in, to be found in obedience to) a law*. The two expressions are equivalent. In both cases, though the law of Moses may be the example in St Paul's mind, the principle lies deeper, and he expresses himself accordingly.

Which is of God] Literally, *which is from (out of, as its source and origin) God Himself*. Compare Rom. i. 17. iii. 21, &c. x. 3.

On the ground of the faith] See note on i. 25, *Joy in the faith*. Here *the faith* seems to be the true rendering, indicated by the presence of the definite article (ἐπὶ τῇ πίστει) which was absent above in the words *through faith* (διὰ πίστεως) *in Christ*. For the preposition (ἐπὶ) compare Matt. xvi. 18, *on this rock I will build my Church*. Eph. ii. 20, *built upon the foundation of the Apostles and Prophets*, &c. The righteousness which has God for its Author rests upon

ρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ III. 9 νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει τοῦ γινῶναι αὐτὸν IO καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοι-

the basis of the faith, that is, the Gospel.

IO. *To know Him*] It seemed desirable to mark thus the change of construction here from the form, *that I might*, &c., of verses 8 and 9, into the equivalent phrase, *for the (purpose of) knowing*, &c.

Him, and] First the knowledge of the *Person*, and then of a twofold *aspect* and *relation* of the *Person*.

The power of His resurrection] This might mean either (1) *the power exerted in raising Him*, or (2) *the power with which resurrection invested Him*. The former interpretation might claim the support of Eph. i. 18, &c., *that ye may know what is the exceeding greatness of His (God's) power toward us who believe, according to (on the scale of) that working of the strength of His might which He wrought in Christ when He raised Him from the dead*. But the latter best suits the context here. To know by daily spiritual experience Christ's *resurrection-power*. See Rom. xiv. 9, *to this end Christ died, and lived (again), that He might be Lord both of*

the dead and living. 2 Cor. xii. 9, *that the power of Christ may rest (tabernacle) upon me*. Rev. i. 18, *I was dead, and, behold, I am alive for evermore, and I have the keys of death and of Hades*.

And partnership in] It is difficult to express in English the peculiarity of the Greek, which connects this phrase with the former by placing both under the *vinculum* of a single article. *The power...and partnership*. The two particulars are inseparable. To know the one is to know the other. *His resurrection-power and passion-fellowship*. If we would feel His power, we must share His sufferings. 2 Cor. i. 5, *even (according) as the sufferings of Christ abound unto (have their redundance and overflow in) us, even so through Christ abounds also our encouragement*. iv. 10, 11, *always carrying about in the body the putting to death of Jesus, that the (risen) life also of Jesus may be manifested in our body*, &c. Col. i. 24. 1 Pet. iv. 13, *rejoice in so much as (in proportion as) ye are partners in Christ's sufferings*.

III. 10 ings, being gradually conformed to His death,
 11 if by any means I shall arrive at the resurrection
 12 from the dead. Not that I at once received, or
 am already perfected; but I press on, if so be

Conformed to] *Made of one form with*, assimilated to, made to resemble, *Christ's death*, that is, Christ in His death. See the *Visitation of the Sick*, 'There should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, trials, and sicknesses...He entered not into His glory, before He was crucified. Our door to enter into eternal joy is gladly to die with Christ.' Rom. vi. 3, &c. *we were buried with Him...into death...we have become united (made of one nature) with the likeness of His death...we died with Christ...reckon yourselves to be dead men with regard to sin, &c.*

II. *If by any means]* St Paul speaks of it as a *difficult* attainment. Matt. xix. 26, *with men this is impossible*. The connexion of this clause with the preceding has an exact parallel in Rom. viii. 17, *if so be that we suffer with Him, that we may be also glorified with Him*.

I shall] Or, *I might*; for the form of the verb is ambiguous between the indicative (future) and the subjunctive (aorist). Still as (1) grammatical correctness, and (2) the clear parallel

of Rom. i. 10, where the same particles (ἐῖ πως) are found with an *unquestionable* indicative, favour the *shall* of the text, we may fairly give it the preference. The same remark will apply to Rom. xi. 14, where there is a like ambiguity. On the other hand, in verse 12 there is an *evident* subjunctive (with εἰ), *if so be I may apprehend*. The combination, *if by any means I shall*, brings into striking union the two thoughts, the *difficulty*, and the *certainty*.

Arrive at] As the terminus of the life-journey. The word occurs repeatedly in the Acts in its literal local use (xvi. 1. xviii. 19. &c.). St Paul employs it figuratively (as in the text) in Eph. iv. 13, *till we all reach (arrive at) the unity of the faith, &c.*

The resurrection from the dead] The twice repeated *from* (*out of*, or *from among*) of the Greek cannot be reproduced in English. The word used here (*alone*) for *resurrection* is literally *resurrection-from* (ἐξανάστασις), and the same preposition is repeated. It strongly marks the idea of a *select* resurrection; in other words, of a blessed (as opposed to a promiscuous) re-

νωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ III. 10
θανάτῳ αὐτοῦ, εἴ πως κατακτήσω εἰς τὴν ἑξα- 11
νάστασιν τὴν ἐκ νεκρῶν. οὐχ ὅτι ἤδη ἔλαβον 12
ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω

surrection. It is the *resurrection of the just* (Luke xiv. 14. Acts xxiv. 15), *of life not of judgment* (John v. 29), *of the dead in Christ* (1 Thess. iv. 16). The apparently equivalent expression of Rev. xx. 5, 6 (*the first resurrection*) is capable of another sense, and cannot be quoted with absolute confidence as a parallel text.

12. *Not that I*] The vigorous statement preceding, of his having renounced all things for Christ, and of its grand compensation, might give an impression of attainment and perfection which he proceeds to repudiate.

At once received] The tense of the Greek points to a single past moment, evidently that of his conversion. And the rendering *already* is incompatible with the expression of this in English. The phrase *at once* may give something of the idea, though it has the disadvantage of not being equally suitable to the same Greek word in the accompanying clause.

Received] The *thing* to be received is implied, not expressed; as in Luke xi. 10, *every one that asketh receiveth* (understand, *the thing asked*). Here

we may supply, *the ultimate object of my abandonment of my all*, the whole of the gift of grace and glory which was to be eventually mine. The Authorized Version, by rendering two different Greek words by the same English (*attain...attained*) in verses 11 and 12, has suggested a misleading antithesis.

Perfected] This important word occurs here alone in St Paul's writings (it is replaced by another word in the revised text of 2 Cor. xii. 9). In the Epistle to the Hebrews it occupies a prominent place, in several applications. Properly meaning *to make mature or complete*, it passes into the sense (1) of perfectly qualifying for an assigned work, whether by consecration (Heb. vii. 28) or experience (Heb. ii. 10. v. 9), or (2) of bringing into a satisfactory state, whether of spiritual peace (Heb. vii. 19. ix. 9. x. 1, 14) or final blessedness (Heb. xi. 40. xii. 23). In the text St Paul uses it, by a modification of the sense last mentioned, in reference rather to a moral perfection.

I press on] This verb (διώκω) is commonly transitive, *to pursue or follow after* (as in Rom.

III. 12 I may apprehend that for which I was also
 13 apprehended by Christ Jesus. Brethren, I do
 not yet reckon myself to have apprehended; but
 one thing *I do*—forgetting those things which are
 behind, and reaching forth toward those things
 14 which are before, I press on, with the mark in

ix. 30. xii. 13. xiv. 19. &c.), and might be so taken in this verse. But as in verse 14 it must be intransitive, it may be better to keep the unity of the passage by making it so here.

If so be I may] Literally, *if I may also* (or *even*). If I may (not only press on, but) also (or even) attain my object in doing so. Perhaps the above rendering is close enough. And indeed the unusual construction ($\epsilon\iota$ with a subjunctive), of which only some two other examples (1 Cor. xiv. 5. 1 Thess. v. 10) are found in St Paul, seems to require some emphasizing of the *if*.

Apprehend] *Lay hold upon, grasp*. The same contrast between the same two words is seen in Rom. ix. 30, *the Gentiles, which followed not after righteousness, apprehended righteousness*. Compare 1 Cor. ix. 24, *so run, that ye may apprehend*.

That for which] *That thing with a view to which*. This is the simple and satisfactory rendering. The alternative, given in the margin of the Revised Version, *seeing that* (for *that*),

has the support (1) of a like phrase ($\epsilon\phi'$ $\epsilon\tilde{\nu}$) used in that sense in Rom. v. 12 and 2 Cor. v. 4, and (2) of the use of *apprehend* (with no case after it) in 1 Cor. ix. 24. But it seems inferior in force and ease, both here and in iv. 10, where also it has a place in the margin of the Revised Version.

I was also apprehended] The figure is deeply impressive. Christ Himself is represented as having grasped or seized the persecutor as he drew nigh to Damascus (Acts ix. 3, &c.); and that, with a definite design and purpose (*that for which, &c.*), namely, his salvation and blessedness. It is striking that here the object is not made to be St Paul's preaching or evangelizing (as in Gal. i. 16), but his own personal happiness.

13. *Brethren*] When this word begins the sentence, it is always in preparation for a particularly earnest appeal. See Rom. x. 1. 1 Cor. xiv. 20. Gal. iii. 15. vi. 1. 1 Thess. v. 25, *brethren, pray for us*.

I do not yet reckon myself] The *I* and *myself* are both em-

ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ. III. 12
 ἀδελφοί, ἐγὼ ἐμαυτὸν οὕτω λογίζομαι κατει- 13
 ληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος
 τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος κατὰ σκοπὸν 14

phatic, and stand together first in the Greek. It is not quite easy to say with what special intention. (1) *I*, long as I have been running. Or (2) *I*, though I am your appointed guide and example. Or (3) *I*, whatever others may think of me. Or (4) *I*, whatever others may think of themselves. The first seems the most natural and most suitable to the context.

But one thing] *One, and one only*. Probably an accusative, but the verb is not expressed. It might be (from the former clause) *I reckon*, or take as my principle of thought. Perhaps the more general expression, *I do*, is the simplest and best.

Forgetting] Like the runner, who would lose the race by looking behind him.

Those things which are behind] Compare Gen. xix. 26 (Septuagint), *his wife looked to the things behind*. Mark xiii. 16, *let him not turn back to the things behind*. Luke ix. 62, *having put his hand to the plough, and looking to the things behind*. John vi. 66, *many of His disciples went away to the things behind*. These examples

will suggest ample illustration of St Paul's saying. *The things behind* are the things of the past life; its motives and principles, its habits and confidences. The precept of forgetting is the correction alike of elation and of depression, of half-heartedness and backsliding.

Reaching forth toward] Literally, *stretching myself forth toward*; exerting to the uttermost every limb and muscle so as to reach. It is a lively and vigorous picture of the runner.

Those things which are before] The things of the new and future life; its joys and hopes, its heaven here and hereafter.

14. *With the mark in view*] Literally, *according to (by the rule of) a certain mark or object*, indicating to the eye of the runner the goal of the race. This point in the distance is said here to *regulate* the running, keeping it straight and direct.

The prize] 1 Cor. ix. 24, *all run, but one receives the prize*. The word is formed from that which means *umpire* (βραβεύς) or judge of the contest. St Paul has told us in verse 11 *what* is the prize—a blessed re-

III. 14 view, unto the prize of the high calling of God in Christ Jesus.

15 Let us then, so many as are perfect, be thus minded: and if in any thing ye are otherwise
16 minded, this also will God reveal to you. Only, to whatsoever we have attained, by that same thing walk.

surrection. Compare 2 Cor. v. 2, *longing to be clothed upon with our habitation which is from heaven* (the spiritual body of 1 Cor. xv. 44).

Of] *Belonging to*; which is the subject and promise of the Christian calling.

The high calling] Literally, *the above* (ἄνω) *calling*. (Compare Gal. iv. 26, *the Jerusalem which is above*. Col. iii. 1, 2, *seek those things which are above*, &c.) Equivalent to the *heavenly calling* of Heb. iii. 1. (See Acts ii. 19, *in the heaven above*.) The force of the two phrases lies not in the idea of *upward* or *to heaven*, but in that of the Person who calls *being Himself above* or *in heaven*. Compare 1 Pet. i. 12, *them that preached the Gospel unto you by the Holy Ghost sent forth from heaven*.

Calling] A favourite Scripture figure, representing the Gospel (1) as an *invitation* from God to a feast of blessing (Isai. xxv. 6). Matt. xxii. 3, *sent forth his servants to call to the marriage-feast them that had been called*. Or else (2) as a

personal *summons* to a personal following. Matt. iv. 21, *He saw other two brethren...and called them*. The *calling* is always ascribed in Scripture to God Himself (Rom. viii. 30. &c.).

In Christ Jesus] God's call is made *in Christ Jesus*; it is contained in Him, alike as its meritorious cause and its life-giving virtue.

15, 16. 'Let this constant struggle after a perfection not yet attained be the very mark and badge of the perfect. That which is yet lacking to you God will communicate in its season. Only be faithful to the knowledge already vouchsafed.'

15. *Let us then*] There is no emphasis on *us*. The Greek order is, *as many then as are perfect, let us be thus minded*.

Perfect] The rendering is not quite satisfactory, the idea being simply that of maturity as opposed to infancy. Heb. v. 14, *but solid food belongs to full-grown (perfect) men*, &c. 1 Cor. ii. 6, *but we speak wisdom among (in the judgment of) the perfect*. The choice of the word in the text

διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ III. 14
ἐν Χριστῷ Ἰησοῦ.

“Οσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι 15
ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύ-
ψει. πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν. 16

suggests the question whether perhaps there was some leaven of self-conceit among the Philip-
pians, requiring to be reminded that true perfection has for one at least of its characteristics a sense of imperfection (*I count not myself to have apprehended*).

Thus] How? Is the reference to the *whole* preceding passage, with its renunciations, aspirations, and concentration of efforts? Or does it (as suggested in the last note) point specially in the direction of humility? The next clause, *if in any thing ye are otherwise-minded*, seems to show that the reference must not be too much narrowed.

Otherwise] Than as has been laid down in the foregoing paragraph? Or, than as you ought to be? The latter is best, and a fuller stop than would else have been required has been accordingly placed after *thus-minded*. St Paul's thought is taking a new direction, and this is the point of transition.

This also] This in which you are at present at fault, as well as that which has already been rightly apprehended.

Reveal] All spiritual reali-

ties have a veil over them to our sight till God lifts it up to disclose first one portion and then another of the whole thing that is. See 1 Cor. ii. 9, &c., *things which eye saw not...unto us God revealed (unveiled) them through the Spirit, &c.* And this, which is spoken of as an accomplished act in general, is a gradual and progressive act for the individual.

16. *Only*] Though the promise of gradual enlightenment is true and to be relied upon, there is one condition; namely, that we must carefully *use* the light already communicated.

To whatsoever] Whatever is the attainment (in knowledge of truth and duty) already reached, it must be made the rule of our steps. Otherwise, being unfaithful to our present trust, we cannot look for additions to it. Luke viii. 18, *whosoever hath, to him shall be given, &c.*

Have attained] The *have* is not in the Greek, which rather looks back upon the past as a single act. *To whatsoever ye attained* in that which lies behind of the life. The nicety is

III. 17 Be ye imitators together of me, brethren; and mark them that so walk even as ye have a pattern 18 in us. For many walk, of whom I often spoke to you, and now speak even weeping, *as* the enemies

scarcely capable of expression in English.

Attained] The word (φθά-
νειν) is properly *to anticipate* (1 Thess. iv. 15, *shall not anticipate them that are fallen asleep*); and so (1) *to arrive at a place by anticipation of others, to reach a person by surprise* (Matt. xii. 28); and (2) *to arrive at, or attain to, without any such additional idea* (Rom. ix. 31).

By that same thing walk] The rest of the verse as it stands in the received text is omitted in the revised, with a marked difference in the sense. There it was, *Only (for to this we have attained) walk by the same rule, be of the same mind*. It was a precept of unity. Without the additional words, it is a precept of fidelity to the amount of light already given, whatever it be.

Walk] This is not the common word for *walking*, though even that (περιπατεῖν) is sometimes used in the same construction and sense (Acts xxi. 21. 2 Cor. xii. 18. Gal. v. 16). Derived from a noun meaning *a row or rank*, the word before us (στοιχεῖν) is (1) sometimes used absolutely, *to walk in an orderly*

manner (Acts xxi. 24), and (2) more often with a dative of the regulating principle. Thus Rom. iv. 12, *who walk by the steps of that faith, &c.* Gal. v. 25, *if we live by spirit, by spirit let us also walk*. vi. 16, *as many as shall walk by this rule*. In the Athenian military oath the promise was given, *not to desert the soldier by whom* (not *by whose side, but by whose regulating step as it were*) the man walked.

17—21. 'Let me be your example. There are those whose example could but mislead. I told you of them often when I was with you—I tell you of them now with tears. *Enemies of the cross of Christ* is their true title. Their end is destruction. Appetite is their God. Their glory is in their shame. Earthly things are their thought and their affection. How different is the Christian life! heaven already our home and our country, on which the eye is ever fixed in patient waiting for a Saviour's Advent, to change the body of our humiliation into the likeness of His body of glory, in the exercise of a power which is able to put all things under Him.'

Συνμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκο- III. 17
πεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε
τύπον ἡμᾶς. πολλοὶ γὰρ περιπατοῦσιν, οὓς 18
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,

17. *Imitators together*] The compound word occurs only here; but the phrase itself, and even the present application of it, is common in St Paul (1 Cor. iv. 16. xi. 1. 1 Thess. i. 6. &c.). The rendering *imitators* is not pleasing, but the alternative *followers* conveys a different idea. The idea of a *copyist* (which is that of the word) should lose its disparaging associations when the model is one of moral perfection. Eph. v. 1, *be ye therefore imitators of God, as beloved children.* 3 John 11, *imitate not that which is evil, but that which is good: he that doeth good is of God.*

Mark] Here for imitation, as elsewhere (Rom. xvi. 17) for avoidance.

Walk] The common Scripture figure for the daily life, which is rather a 'walk than a journey. This figurative use is seen in the Gospels (Mark vii. 5. John viii. 12. xii. 35, *walk while ye have the light*), and becomes very common in the Epistles, occurring in almost every one of them, beginning with Rom. vi. 4, *might walk in newness of life.*

Pattern] The literal sense of the word (τύπος, *type*) is seen in Acts vii. 44 (from Exod. xxv. 40), *that he should make it after the type (model) that he had seen.* Its figurative senses begin in the Epistles, where, for example, Adam is a *type* of Christ (Rom. v. 14), Christians obey a particular *type* or *pattern* of teaching (Rom. vi. 17), the Israelites in the wilderness are *types of us* (1 Cor. x. 6), and Christians, whether ministers (2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3) or people (1 Thess. i. 7), are *types (models for imitation)* to others.

18. *For*] There is room and need for the charge thus given, *for* the conduct of many is quite opposite.

Many walk] The sentence is somewhat broken. It begins as if its course would be, *For many walk otherwise, as enemies of the cross.* But the parenthesis (*of whom I often spoke to you, &c.*) interposes, and modifies the following clause.

Spoke] *Used to speak* when I was with you in my several visits.

III. 19 of the cross of Christ; whose end is destruction, whose god is the belly, and *whose* glory is in their shame; who mind earthly things. For our citizenship is already in the heavens; from whence also we wait for a Saviour, the Lord Jesus Christ,

Enemies of the cross] The term would suit either Judaizers (Gal. vi. 12) or Antinomians. Some may have been both (see Rom. xvi. 17, 18. 2 Cor. xi. 13—15. Gal. v. 12, 13. vi. 13, 14). But it is clear that St Paul is dealing now with the latter. See note on verse 15, *Otherwise*. The humbling, softening, transforming power of the Cross, its unselfishness, unworldliness, new estimate of sin, regeneration of motives and principles, all this is an offence to them; in their hearts they hate, in their lives they contradict it. They are still *enemies* in spite of (nay, enemies of) the *reconciliation* (Rom. v. 10); still *enemies in mind*, because still living in *wicked works* (Col. i. 21).

19. *Whose end is]* The expression (and the structure of the phrase) is that of 2 Cor. xi. 15, *whose end shall be according to their works*. Heb. vi. 8, *if it (the land) beareth thorns and thistles, it is rejected, and nigh unto a curse; whose end is to be burned*.

Destruction] See note on i. 28. The word is the keynote of 2 Pet. ii. *False teachers, who*

shall privily bring in heresies (or sects) of (doomed to) destruction... bringing upon themselves swift destruction... their destruction slumbereth not (verses 1 and 3).

Whose god is] Rom. xvi. 18, *such men serve not our Lord Christ, but their own belly... they beguile the hearts of the innocent*. There St Paul seems to have teachers specially in view, and the charge will be that of *mercenaryness* even more than of *sensuality*. Compare 2 Pet. ii. 3, *in covetousness shall they with feigned words make merchandise of you*. So in 1 Tim. vi. 5, *supposing that godliness is a means of gain* (compare verse 3, *if any man teaches a different doctrine*). Tit. i. 11, *teaching things which they ought not, for filthy lucre's sake*. In the text there seems to be no direct, certainly no exclusive, reference to teachers, and the warning will become the more general one, against the idolatry (in whatever form) of appetite.

Whose glory] This great word (*δόξα*), used (1) in the Septuagint for the visible light of God's presence (in the tabernacle, temple, &c.), and (2) in ordinary

τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ· ὦν τὸ III. 19
 τέλος ἀπώλεια, ὦν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα
 ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.
 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ 20
 οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν

Scripture language for God's self-manifestation spiritually, and hence (3) for the future manifested sonship of the blessed, is here by a very rare use applied (4) to the *imaginary* excellence of the fallen human being, which in reality consists in that which is its disgrace rather than its glory.

Shame] Jude 13, *foaming up their own shame* (*shames*).

Who mind] The construction here returns to the nominative, agreeing (intentionally or by accident) with the *many* of verse 18.

Mind] Have as their one subject of thought and their one object of affection. The word (*φρονεῖν*) is characteristic of this Epistle and of that to the Romans.

Earthly things] James iii. 15, *not a wisdom descending from above, but earthly*, &c. In Col. iii. 2 St Paul uses the *resolved* form, *set your mind on the things that are above, not on the things that are upon the earth*.

20. *For*] *How opposite is this to the life to which I invite you—for*, &c.

Citizenship] This is perhaps

as near an approach as can be made in English to the sense of the Greek word (*πολίτευμα*), which is properly *a thing done as a citizen*, and so *an act, function, or department, of the citizen-life*. It is here used for *the sum of the citizen-life* (in the spiritual and heavenly sense of that word). *Our citizen-life is already in heaven*. See note on i. 27, *live your citizenship*. And for illustrations of the thought see Gal. iv. 26. Heb. xi. 10, 16, *the city which hath the foundations*, &c. xii. 22, *ye are come to...the city of a living God, the heavenly Jerusalem*. xiii. 14. Rev. iii. 12. xxi. 2. &c.

Is already] See note on ii. 6, *Subsisting*. It is the same word (*ὑπάρχει*). *Our citizen-life is already* (*is to begin with, is as the basis and groundwork of all thought, feeling, and action*) *in heaven*, where Christ is. See Eph. i. 3. ii. 6. Col. iii. 1—4.

We wait for a Saviour] Or, *we wait for the Lord Jesus Christ as our Saviour*. But the construction adopted in the text is simpler and more natural.

Wait for] One of St Paul's

III. 21 who shall change the fashion of the body of our abasement into the form of the body of His glory, according to the working of His power even to subject all things unto Him.

IV. 1 Therefore, my brethren beloved and longed

strong double compounds (ἀπεκδεχόμεθα), suggesting intense earnestness of expectation. Rom. viii. 19, 23, 25. 1 Cor. i. 7, *waiting for the revelation (unveiling) of our Lord Jesus Christ*. Compare Heb. ix. 28, *to them that wait for Him He shall appear a second time...unto salvation*. The salvation which is still future, the Saviour still waited for in that character, is described in verse 21. Rom. viii. 23, *waiting for an adoption*, which is, *the redemption of our body by resurrection*. 2 Cor. v. 2, 4. Thus salvation itself is either past, present, or future, according as redemption, grace, or glory is the thing in view.

21. *Change the fashion of] Transfigure*. It is remarkable, however, that the word before us (μετασχηματίζειν) is not the one applied to the Transfiguration of our Lord, but the other and stronger term (μεταμορφοῦσθαι); perhaps because the Transfiguration was the anticipative assumption of that resurrection body which is permanent and everlasting. The distinction between the words *form*

(μορφή) and *fashion* (σχῆμα) has been glanced at in a note on ii. 6, *The form of God*. That distinction is strictly adhered to in the language of this verse. *Who shall change the (temporary and fleeting) fashion of this body of flesh and blood into the (abiding and indestructible) form of His own glorified body*. For the word see 1 Cor. iv. 6. 2 Cor. xi. 13, 14, 15.

Of our abasement] Belonging to (characteristic of) our abasement, as inheriting the consequences of *sin entering into the world, and death by sin* (Rom. v. 12). For the word see Acts viii. 33 (from the Septuagint Version of Isai. liii. 8), *in His abasement His judgment was taken away*. And for the thought, Rom. viii. 20, *the creation was subjected to vanity (emptiness and nothingness)...by reason of Him who subjected it, in hope, &c.* The rendering of the text might be, *our body of abasement...His body of glory*. But the sense is the same.

Into the form of] More exactly, (so as to be) of the same form with. 1 Cor. xv. 49, *even*

Χριστόν, ὃς μετασχηματίσει τὸ σῶμα τῆς III. 21
ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς
δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι
αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

‘Ωστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπό- IV. 1

as we wore in this life the image of the earthly, of him who was made of the dust or mould of the earth (Gen. ii. 7), we shall also wear the image of the heavenly. The word (σύμμορφος) occurs only besides in Rom. viii. 29, to be conformed to the image of His Son.

Of His glory] Belonging to (characteristic of) His manifestation as the Son of God with power by resurrection of the dead (Rom. i. 4). Compare 1 Pet. i. 21, who raised Him from the dead, and gave Him glory. John xvii. 1. Acts iii. 13. &c.

According to the working] This transfiguration by resurrection will be according to (on the scale of, proportioned to, commensurate with, as might be expected from) the exercise of a power which is absolutely universal in its range. See Eph. i. 19, 20, what is the exceeding greatness of His power toward us who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead.

The working of His power]

As in the passage quoted above (Eph. i. 19, 20), so here the possession of power is distinguished from the exercise of it.

To subject all things unto Him] The reference is to Psalm viii. 6 (the text of 1 Cor. xv. 27, &c. and of Heb. ii. 8), Thou didst subject all things under his feet (the feet of man, and therefore of the Man).

Unto Him] Christ. The rendering Himself, though correct in sense, seems not to lie in the Greek (according to the now generally received accentuation) and not to be necessary in English. Compare, for example, Eph. i. 5, having foreordained us unto adoption through Jesus Christ unto Him (that is, Himself, but the reflexive sense, though obvious, is not expressed).

IV. 1. ‘Stand fast then in the Lord.’

1. *My brethren beloved and longed after] This prolonged form of address has no parallel in St Paul’s Epistles.*

Longed after] The adjective occurs only here. But the verb has already occurred twice in this Epistle. See i. 8. ii. 26.

IV. 1 after, my joy and crown, so stand fast in the Lord, beloved.

2 I beseech Euodia, and I beseech Syntyche, to
3 be of the same mind in the Lord. Yea, I pray thee also, my true yokefellow, help them; for they shared my contest in the Gospel, together with both Clemens and the rest of my fellow-workers whose names are in the book of life.

My joy and crown] Compare 1 Thess. ii. 19, *what is our hope, or joy, or crown of glorying? are not even ye...for ye are our glory and joy.*

Crown] Of the two senses of *crown*, a king's diadem, and a victor's wreath, the latter is clearly meant here, and generally in St Paul (1 Cor. ix. 25. 1 Thess. ii. 19. 2 Tim. iv. 8), while the former is predominant in the Book of Revelation and in the Septuagint.

So] *In this way*, on these principles; specially those of the last paragraph of chapter iii., the avoidance of evil example, the realization of the heavenly citizenship, and the maintenance of the Christian expectation.

Stand fast] See note on i. 28.

2, 3. 'I hear of discord between two Christian women. I beseech them to be at one again. Help them, my trusty comrade, in becoming so. They deserve this of thee; for they aided me in days past, in the

struggles of the Gospel, with Clement and my other fellow-labourers whose names are in the book of life.'

2. *I beseech]* Euodia and Syntyche were evidently two Christian women at Philippi, between whom a misunderstanding had arisen.

In the Lord] St Paul reminds them of the Christian motive and principle of union. All being *contained in* one Person, how can there be place or room for discord?

3. *Yea]* Philem. 20, *yea, brother, may I have profit of thee in the Lord.* The *yea* emphasizes and supplements a previous request.

True] For the word *true* (*genuine*, the opposite of *spurious* or *pretended*) see note on ii. 20.

Yokefellow] Who is intended is uncertain. There is no mention in the Epistle of any one presiding or leading person at Philippi to whom such a phrase would apply itself as a matter of course. In the ab-

θητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε IV. 1
ἐν Κυρίῳ, ἀγαπητοί.

Εὐδοίαν παρακαλῶ καὶ Συντύχην παρακαλῶ 2
τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. καὶ ἐρωτῶ καὶ σέ, 3
γνήσιε σύνζυγε, συναμβάνου αὐταῖς, αἵτινες ἐν
τῷ εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεν-
τος καὶ τῶν λοιπῶν συνεργῶν μου ὧν τὰ ὀνό-
ματα ἐν βίβλῳ ζωῆς.

sence of any such obvious appli-
cation, Epaphroditus the bearer
of the Epistle may be thought
of. The idea (favoured by some)
of a proper name, Syzygus, does
not commend itself on the whole,
though it would have the ad-
vantage of giving force to the
epithet *genuine* as indicating a
play upon the name like that
upon Onesimus (*profitable*) in
Philem. 11.

Help them] In the difficult
work, that is, of reconciliation.
The word (συναμβάνεσθαι) is
that of Luke v. 7, *they beckoned
to their partners in the other
boat, that they should come and
help them*. It is an expressive
figure; that of *laying hold of* a
weight or burden *along with*
another, so as to share the toil.

For they] More exactly,
persons who. A reason for tak-
ing pains in effecting their re-
conciliation. They are *worthy*
of the effort.

Shared my contest] Liter-
ally, *contested along with me*.

See note on the same word in
i. 27, *Sharing the contest of*. St
Paul at Philippi was an athlete,
contending for a prize, and these
Christian sympathizers (though
they were women) are said to
have taken part with him in
that contest.

In the Gospel] *In the matter
of the Gospel*. His contest was
not one of personal success or
worldly distinction. Its subject
was the Gospel. In the Gospel
it was comprised and contained.

With both] The *both* is un-
graceful in English, but the
Greek suggests *rather than also*.

Clemens] Evidently (in this
connexion) a Philippian Chris-
tian, and apparently of at least
ten years' standing as such.
What else he may have been is
conjectural. The name is too
common to prove an identity.

The book of life] Literally,
a book of, belonging to, having
for its characteristic, *life* (in the
sense stated in note on ii. 16, *A
word of life*). The figure is that

IV. 4 Rejoice, in the Lord, alway: I will say it again,
 5 Rejoice. Let your charity be known unto all
 6 men. The Lord is nigh. Be anxious about
 nothing, but in every thing by your prayer and
 your supplication, with thanksgiving, let your re-

of a list or 'register' (Ezra ii. 62. Neh. vii. 5) of names, at present secret, hereafter to be opened. In Gen. v. 1 (Septuagint) we have *a book of the generation of men*, open and public: in Exod. xxxii. 32, 33, we read of *a book which God has written*, and from which He blots out (or refuses to blot out) individual men. The same figure is used in Psalm lxix. 28, *let them be blotted out of the book of the living, and not be written with the righteous*. Isai. iv. 3 (Septuagint), *they shall be called holy, all that are written unto life in Jerusalem*. Ezek. xiii. 9, *neither shall they be written in the writing of the house of Israel*. Dan. xii. 1, *thy people shall be delivered, every one that shall be found written in the book*. Luke x. 20, *but rather rejoice, because your names are written in heaven*. Heb. xii. 23. Rev. xiii. 8, *written in the book of life of the Lamb*. xvii. 8. xx. 12, 15. xxi. 27.

4—7. 'Once more, rejoice. Rejoice, in the Lord. Rejoice always. Yet once more, rejoice. Let all men see what spirit ye are of. The Lord is nigh, for help and salvation. Let prayer

replace and cast out anxiety—prayer with thanksgiving. So shall heart and thought find their perpetual safe-keeping in that peace of God which no intellect of the wise and prudent can either communicate or comprehend.'

4. *Rejoice*] See notes on iii. 1.

Will say] The tense is undoubtedly future, as in all the other places of the use of the word by St Paul and other writers.

5. *Charity*] Or *charitableness*. The disposition of the ἐπιεικής, as drawn by Aristotle in the Ethics, has been said to be the nearest approach in any heathen writer to St Paul's character of ἀγάπη in 1 Cor. xiii. And if 'charity' in that chapter and other places of its occurrence must be replaced by 'love,' it may still keep a place in the English Bible as the rendering of the word before us. The idea of the word is primarily *fair* or *reasonable*, but it passes on into kindred associations, such as *forbearing, considerate, kind, gentle*. See, for example, 2 Cor. x. 1 (where it is combined with *meekness*). 1 Tim. iii. 3 (with

Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαί- IV. 4
ρετε. τὸ ἐπικεκὸς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώ- 5
ποις. ὁ Κύριος ἐγγύς. μηδὲν μεριμνᾶτε, ἀλλ' 6
ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ' εὐχα-

uncontentious). Tit. iii. 2 (with *uncontentious* and *meekness*). James iii. 17 (with *peaceable* and *easy to be entreated*). 1 Pet. ii. 18 (with *good*, and in contrast with *froward*). The remaining passage is Acts xxiv. 4, where it is rendered *clemency*.

Be known] Or, *come to be known*. It is the tense used in Luke xxiv. 35, and how *He was known of them in the breaking of the bread*.

The Lord is nigh] In which of the two senses, (1) *near for access*, or (2) *near in approach*? Either of the two would well suit the precept which follows against anxiety, while the former best suits the precept of prayer. Parallel passages may be quoted for either. Thus (1) Psalm xxxiv. 18. cxix. 151, *Thou art near, O Lord*. cxlv. 18, *the Lord is nigh unto all them that call upon Him, &c.* (2) Matt. xxiv. 33, *know ye that He is nigh, even at the doors*. Mark xiii. 29. On the whole, the former thought seems to predominate. *The Lord is nigh for perpetual access to Him; turn anxiety into prayer*.

6. *Be anxious about nothing*] Matt. vi. 25, &c. Luke xii. 11, &c. 1 Pet. v. 7, *casting all*

your anxiety upon Him, because He careth for you.

By your prayer] The definite article (twice repeated) seems to mean *that prayer and that supplication which of course you make*. The rendering *your* gives this sense.

Prayer...supplication] The same combination is found in Eph. vi. 18, and (in the plural, and in the inverse order) in 1 Tim. v. 5. In Heb. v. 7 the latter of the two words (δέησις) is combined with another (ικετηρία) of which *supplication* is the only possible rendering, and must therefore find for once some other translation. In 1 Tim. ii. 1 we have yet *another* word added to the two in the text. The words are not synonymous. *Prayer* (προσευχή) is the *general* word for *any* address to God; *supplication* or *petition* (δέησις) is the expression of definite wants; and the less usual term, *application* or *entreaty* (ἐντευξις), indicates rather the earnestness of the suppliant than any special characteristic of the appeal itself.

With thanksgiving] The prominence of thankfulness, as a precept of duty, in this group

IV. 7 quests be made known unto God. And the peace of God, which transcends every mind *of man*, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are grave, whatsoever things

of St Paul's Epistles, is striking and suggestive. See Eph. v. 20. Col. ii. 7. iii. 15. iv. 2. In St Paul's own mind it was perhaps equally powerful in the earliest. See 1 Thess. i. 2. ii. 13. iii. 9. 2 Thess. i. 3. ii. 13. Even as a *precept*, we find it in 1 Thess. v. 18, *in every thing give thanks; for this is the will of God in Christ Jesus concerning you.*

Your requests] The same word (*αἰτήματα*) is found in the same connexion in 1 John v. 15, *whatsoever we ask (request), we know that we have the petitions (requests) which we have asked (requested) of Him.*

Made known unto God] A very unusual phrase and thought, that of *making* known to the Omniscient. It occurs once in the Septuagint Version of Psalm xxxii. 5, *I made known my sin unto Thee, &c.*

7. *The peace of God*] That *harmony of the being*, which is *God's gift*. See note on i. 2, *Peace.*

Which transcends every mind] This seems to be the accurate rendering and the true sense of

the words. Not *all understanding*, which would imply in English the *act* of understanding, but *every understanding*, that is, *every intellect or mind*. About the usage of the word (*νοῦς*) there can be no question. It is always *mind*, not *exercise* of mind. Luke xxiv. 45 (the only occurrence of the word in the Gospels), *then opened He their mind, that they might understand the Scriptures.* And so throughout St Paul's Epistles, ending with 2 Tim. iii. 8, *men corrupted in their mind.* This is the point of difference between the phrase before us and a like expression in Eph. iii. 19, *to know the love of Christ which passes knowledge (which, however, surpasses the knowing; which, after all, is beyond the sphere of the very knowledge of it which I desire for you).* In the text, not *knowledge*, but *mind*, is the word used. *The peace of God lies in a higher region than intellect.* A pregnant saying, suitable to these times.

Shall guard] *Shall keep as in a fortress.* For the proper meaning of the word (*φρουρεῖν*)

ριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν ἸΒ. 6
Θεόν. καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα 7
πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ
νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα 8
σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή,

see 2 Cor. xi. 32, in Damascus the governor under Aretas the king was guarding the city...to take me. The two purposes of such guarding, to keep foes out, and to keep friends in, are seen in the text, where the peace of God is represented as garrisoning heart and thought, protecting alike from attack from without and from perilous roving from within. For metaphorical uses of the word, compare Gal. iii. 23, before the faith came, we were kept in ward under a law, shut up unto the faith, &c. 1 Pet. i. 5, who are kept in ward in God's power through faith unto salvation, &c. The protective power of divine peace, first upon the heart, out of which are the very issues of the life, and secondly upon thought, even in its intellectual processes, is a suggestive thought, due no doubt to a deep personal experience, and very full of wisdom.

Thoughts] Not minds (Authorized Version), but operations of mind (νοήματα). The whole thought is confused by the double mistranslation—(1) all under-

standing for every mind, and then (2) minds for thoughts.

In Christ Jesus] Christ is the fortress within which divine peace guards heart and thought. Thus the metaphor is thoroughly and yet simply worked out. In the passage quoted above (1 Pet. i. 5) divine power is the fortress within which Christians are kept in ward. Scripture metaphor is free and versatile, capable of many adaptations.

8, 9. 'Let your thoughts run on things true and pure, virtuous and praiseworthy. Let your acts be consistent with my teaching and my example. So shall the God of peace be with you.'

8. Finally] See note on iii. i.

Grave] The rendering is not quite satisfactory, and yet honourable is ambiguous and venerable impossible. Meaning properly worthy of reverence (σεμνὸς from σέβωμαι), the word came to denote that weight and dignity of character which respectable once expressed, but from which it has now sunk in

IV. 8 are just, whatsoever things are pure, whatsoever things are kind, whatsoever things are gracious, if there is any virtue, and if there is any praise, 9 take thought for these things. What things ye both learned and received and heard, and saw in

common usage to a lower level. Under these circumstances the rendering *grave* (with its reminiscence of the Latin *gravis*, which carries the very idea wanted) may perhaps be accepted, both here and in the Pastoral Epistles, where St Paul makes it one of the characteristics of the Christian life generally (1 Tim. ii. 2), and in particular of the presbyter (1 Tim. iii. 4), of deacons (verse 8), of deacons' wives (verse 11), of aged women (Tit. ii. 2), and of the bishop himself (verse 7).

Kind] The word (προσφιλής), occurring here only in the New Testament, but twice in the Apocrypha (Ecclus. iv. 7. xx. 13), has the two leading senses of *dear* (*acceptable*) and *kind* (*friendly*). The latter seems best to suit the present context.

Gracious] This word (εὐφημος), like the last, occurs nowhere else in the New Testament. Its kindred verb is found in 1 Macc. v. 64, *uttering joyful acclamations*. The rendering of *good report*, in the sense of *well reported of*, seems to have no clear support, and would besides anticipate *praise* in a following

clause. Its opposite (δύσφημος, *abusive, scurrilous*) confirms the rendering *gracious*, with reference to kindness and charity of speech.

If there is any] In other words, *whatsoever is virtuous, and whatsoever is praiseworthy*. For the form of expression see ii. 1. Rom. xiii. 9. Eph. iv. 29, *such (speech) as is good* (literally, *if any is good*).

Virtue] The word (ἀρετή) is used here only by St Paul. In 2 Pet. i. 5 *virtue* stands in the climax of Christian attainment between *faith* and *knowledge*. In verse 3 of that chapter it is ascribed to God: *who called us by* (or *by His own*) *glory and virtue*. In 1 Pet. ii. 9 (as in Isai. xlii. 8. &c.) it is used (in the plural) for the divine *excellences*. In the Septuagint Version of Hab. iii. 3 and Zech. vi. 13 it is the rendering of the Hebrew for *glory*. It is only in the Apocrypha (Wisdom iv. 1. &c.) that it has the ordinary classical sense (as here) of *virtue*.

Praise] In the sense of the *recognition of excellence* by God or man. Compare Rom. ii. 29, *whose praise is not from men*,

ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, IV. 8
ταῦτα λογίζεσθε. ἃ καὶ ἐμάθετε καὶ παρελάβετε
καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα

but from God. xiii. 3. 1 Cor. iv. 5. 2 Cor. viii. 18. 1 Pet. ii. 14.

Take thought for] *Take account of,* as things to be sought and aimed at. An exact parallel does not suggest itself: but it is a legitimate application of the word (λογίζεσθαι), which includes all senses of *computing* and *considering*.

9. *What things]* From thought he passes to action. The only doubt in this verse is as to the grouping and coupling of the four particulars, *learned, received, heard, saw*; whether they form *two pairs*, the words in *me* belonging to both members of the second (*heard and saw in me*); or should rather be arranged as three and one, in *me* belonging only to *saw*. The latter arrangement, though it may involve something more of redundancy in the terms expressing their reception of the Gospel, is yet on the whole preferable, because *heard in me* would suggest a time when he was absent from them (see i. 30), and thus would confuse the description. And indeed each of the three words, *learned, received, heard*, has its definite and distinctive meaning. See the following notes.

Learned] As your lesson of Christian doctrine. Rom. xvi. 17, *contrary to the doctrine which ye learned.* Eph. iv. 20, *but ye did not so learn Christ.* Col. i. 7, *even as ye learned from Epaphras, &c.*

Received] As the true Gospel revelation. The word expresses a *reception by transmission*, that is, by communication as from hand to hand and heart to heart. 1 Cor. xv. 1, 3, *the Gospel...which also ye received... I delivered to you first of all that which also I received.* Gal. i. 9. Col. ii. 6, *as therefore ye received Christ Jesus the Lord, so walk in Him.* 1 Thess. ii. 13. iv. 1. 2 Thess. iii. 6, *the tradition which they (or ye) received from us.*

Heard] By oral instruction from the living teacher. Rom. x. 14, *and how shall they hear without a preacher?* Eph. i. 13. iv. 21, *if so be that ye heard Him (preached) and were taught in Him, &c.* Col. i. 6, 23, *since the day ye heard...the Gospel which ye heard.* 2 Tim. i. 13. ii. 2, *the things which thou didst hear from me, &c.*

And saw in me] Exemplified in my own practice. Compare i. 30.

IV. 9 me, these do. And the God of peace shall be with you.

10 But I rejoice, in the Lord, greatly, that now at length your thought for me is revived: and indeed ye did think of me, but ye lacked opportunity. Not that I speak on account of want; for I have learned, in whatsoever circumstances 12 I am, to be content. I know both how to be

And the God] As if it were, *And so the God of peace, &c.* The presence of God, in His character of 'the Author of peace,' can only be where thought and act are earnestly and watchfully conformed to the above directions.

The God of peace] Rom. xv. 33. xvi. 20. 1 Cor. xiv. 33, *God is not (a God) of confusion, but of peace.*

10—20. 'I am thankful for your new gifts to me. I know that your care for me has never flagged, but now you have found opportunity to show it. Not that I was in want till your gifts came—the secret of contentment has been taught me, and in Christ I find myself strong for all circumstances, whether of adversity or of prosperity. But your liberality is welcome, and it is characteristic. You know that from the first you had a monopoly of helping: I had scarcely left you the first time when you sent me help again and again. Do not think

me mercenary: I seek not yours, but you—not the gift, but your reward for the giving. And now your gifts by Epaphroditus have made me rich indeed, and God has accepted them as a sacrifice offered to Himself. Nor will He suffer you to lack anything by reason of your bounty: He will provide—to Him be glory.'

10. *But]* It is the *but* of transition rather than of contrast.

Rejoice] The Greek form is *rejoiced*. See note on ii. 25, *I have thought*.

In the Lord] See note on iii. 1, *In the Lord*. His joy is not only a human or natural but a Christian joy.

Greatly] The form (μεγάλως) is found only here in Scripture.

Your thought for me] A new application of the often recurring verb (φρονεῖν), *to mind*, or *to be thus or thus minded*.

Is revived] (1) The figure is that of a tree sprouting and blooming afresh in spring. (2)

πράσσετε. καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ἡμῶν. IV. 9

Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἤδη ποτὲ 10
ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐ-
φρονεῖτε, ἡκαιρεῖσθε δέ. οὐχ ὅτι καθ' ὑστέρησιν 11
λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι.
οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν 12

The verb (*ἀναθάλλειν*), found only here in the New Testament, has two constructions in the Septuagint (compare Ezek. xvii. 24 with Psalm xxviii. 7), and the literal rendering of the phrase before us may be either, *ye revived your thought for me*, or, *ye revived as to your thought for me*. The latter seems preferable. (3) The tense in the Greek is the simple praeterite, *revived*. St Paul speaks of the moment when the project of helping took shape in their minds.

And indeed ye did] Literally, *on which ye did also think or take thought*. But the *which* refers rather to the general subject, which is, St Paul *himself*, than to the actual words, *your thought for me*. Instead therefore of the more exact rendering, which would be *and indeed ye did think of it*, the form *and indeed ye did think of me* has been adopted for the sake of clearness. We have here a beautiful instance of St Paul's refinement and thoughtfulness. The *now at length* might seem

to reproach them for tardiness; the word *revived* might seem to impute to them a previous forgetfulness. He hastens to say that he knew the *thought* had been there all along, and only an opportunity of *acting* upon it wanting.

11. *Not that I speak*] *When I say that I rejoice in your gift, I do not say it as having wanted before.*

Want] The exact form (*ὑστέρησις*) is found only here and in Mark xii. 44, *but she of her want did cast in all that she had.*

For I] The pronoun is emphatic. *I*, however it may be with others.

Have learned] More exactly, *learned*; that is, when I became a Christian.

Content] The word (*αὐτάρκης*) is properly *self-sufficing*, and so *independent* like of things and persons. 2 Cor. ix. 8, *having all sufficiency* (in your own possessions, without having to depend upon others). 1 Tim. vi. 6, *godliness with contentment is great gain*. The word *content*, meaning *contained* or *self-con-*

IV. 12 abased, I know also how to abound: in every matter and in all circumstances I have been taught the secret both how to be filled and how to be hungry, both how to abound and how to want. I have strength for all things in Him that enables me. Howbeit ye did well in having made common cause with my affliction. And ye know,

tained, as the opposite of a perpetual leakage or overflow into that which is not ours, is a fair English equivalent for the *self-sufficing* of the Greek.

12. *I know*] Literally, *I know to be*; that is, *I have the knowledge for being* this or that; the knowledge *qualifying* me for either condition. The construction, though classical, does not seem to occur elsewhere in the Greek Testament.

Both how] The sentence begins as though the two infinitives would hang upon one *I know*. *I know both how to be abased, and how to abound*. But to give the greater emphasis a second *I know* is introduced, and thus the *both* loses its propriety. Still it may be borne with in the English rendering, where it has just the same effect as in the Greek.

Abased] Brought low in outward circumstances. James i. 10, *let the brother of low estate glory in his exaltation, but the rich in his abasement*.

Abound] In earthly possessions. Luke xii. 15, *a man's life is not in his abundance, to*

wit, from the things which he possesseth. 2 Cor. ix. 8.

In every matter] Literally, *in every thing and in all things*. The combination is by no means usual. In 2 Cor. xi. 6, where the two phrases occur in the same clause, the latter should be rendered, *among* (or *in the judgment of*) *all men*. In the passage before us it may be merely an emphatic redundancy: *in every* (separate) *thing and in all* (combinations of) *things*. The rendering adopted is an attempt to give distinctness to the two expressions.

Taught the secret] Properly, *initiated* (μεμύηται). The verb used is the root of the word *mystery*. Its use here (and only here in Scripture) is one of the many examples in St Paul's writings of an adaptation to a Christian sense of heathen customs and phrases. That which in heathen Greece was the privilege of the few, admission to peculiar rites and to a knowledge concealed from the multitude, has become, under the Gospel, the possession of all mankind, the 'open secret' of a

παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτάζεσθαι IV. 12
καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.
πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. πλὴν 13, 14
καλῶς ἐποιήσατε συνκοινωνήσαντές μου τῇ θλί-

new revelation and a new sonship, and (which is the point here) the direct communication of God Himself with the soul of the individual man, for spiritual transformation into 'the image of Him that created him.' Psalm xxv. 14, *the secret of the Lord is with them that fear Him, and He will show them His covenant.* Eph. iii. 9, *to enlighten all men what is the dispensation of the mystery which from all ages has been hid in God.*

Both how to] See note above, on *I know*. *I have been initiated to be;* that is, *I have been taught the secret of being tolerant of the most opposite conditions.*

Filled...hungry] Luke vi. 21, *blessed are ye that hunger now, for ye shall be filled.*

Abound...want] 1 Cor. viii. 8, *neither, if we eat not, do we want; nor, if we eat, do we abound.*

13. *I have strength for*] Literally, *I am strong as to all things*. Strong to do, and strong to suffer. The construction is that of Gal. v. 6, *availeth any thing (has any strength).*

In] *I find strength for all things in Christ*. My strength lies in, is contained in, Him.

Enables] From a rare and late adjective (ἐνδύναμος, in power, invested with power) comes

the verb before us, *to endue with power, to empower, enable*; found also in Acts ix. 22. Eph. vi. 10. 1 Tim. i. 12, *I thank Him that enabled me, Christ Jesus our Lord.* 2 Tim. ii. 1, *be strengthened (find continual strengthening) in the grace which is in Christ Jesus.* iv. 17, *the Lord stood by me, and strengthened me.*

14. *Howbeit*] *Though I can bear want, yet I am thankful for relief.*

Having made] See notes on ii. 7, 8, *Taking the form...Becoming*. Here the *making common cause* is prior (in conception) to the *acting upon it*.

Having made common cause with] Literally, *having become fellow-partners with*. The affliction is personified, and the Philippians are said to have entered into partnership (as it were) with it. Compare Eph. v. 11, *be not fellow-partners with the unfruitful works of darkness*. Rev. xviii. 4, *that ye be not fellow-partners with her sins.*

15. *And ye know*] *And this is not the first time that you have thus acted. I need not remind you that in the first days of your Christianity it was, as it is now, your exclusive privilege to assist me.*

IV. 15 Philippians, yourselves also, that in the beginning of the Gospel, when I was gone forth from Macedonia, no Church had dealings with me in 16 respect of giving and receiving, but ye only: for even in Thessalonica ye sent me both once and 17 twice *help* for my need. Not that I seek for the gift; but I seek for the fruit which is *thus* multi- 18 plying to your account. But I have all, and abound: I am filled to the full, having received from Epaphroditus the things from you, an odour

Yourselves also] *As well as I.*

The beginning of the Gospel]

That is, in its relation to you.

The earliest period of your reception of the Gospel. The same phrase is applied in Mark i. 1 to the actual opening of the Gospel history.

Had dealings with me] *Shared with me, became my partner.* So in Gal. vi. 6, *let him that is taught in the word impart to (go shares with) him that teacheth in all (material) good things.* The word is the same as in verse 14, except the prepositional compound (*with*) there. It is indeed one of the characteristic words and ideas of the Epistle. See i. 5, 7. ii. 1. iii. 10.

In respect of] Literally, *unto (so as to form) an account (reckoning) of giving and receiving.* And so *in the matter of, as regards, &c.*

Giving and receiving] *Ecclus. xlii. 7, (in) giving and receiving, let all be in writing.*

16. *For even*] *And no won-*

der—for even before I quitted Macedonia, &c.

Even in Thessalonica] *When I had but just left you, and during so short a stay as I then made there.* See Acts xvii. 1, &c. The supplies referred to in 2 Cor. xi. 9, as having been sent from Macedonia (and, as it appears from the passage before us, from Philippi), came a little later, when St Paul had reached Corinth in the same eventful journey. Though the supplies are not mentioned in the Acts, there is a remarkable coincidence between the language of Acts xviii. 5 (*when Silas and Timothy were come from Macedonia*) and that of 2 Cor. xi. 9 (*the brethren, when they came from Macedonia, supplemented my want*).

Both once and twice] It seems desirable to retain the literal rendering, which marks definitely two missions of pecuniary help from Philippi during that brief stay in Thessalonica of which the history records only

ψει. οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖσι, ὅτι ἐν IV. 15
 ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακε-
 δονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς
 λόγον δόσεως καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι·
 ὅτι καὶ ἐν Θεσσαλονίκη καὶ ἅπαξ καὶ δις εἰς 16
 τὴν χρείαν μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ 17
 τὸ δόμα· ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονά-
 ζοντα εἰς λόγον ὑμῶν. ἀπέχω δὲ πάντα καὶ 18
 περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφ-
 ροδίτου τὰ παρ' ὑμῶν, ὅσμην εὐωδίας, θυσίαν

'three sabbath days' (Acts xvii. 2), though it leaves room for some little extension of the visit.

Help for] The Greek has the single word *unto*. Compare the use of the same preposition (εἰς) in i. 5, 12, 16, 25. ii. 22.

17. *Not that I*] The sensitive spirit of the writer suggests a fear lest he should seem to be showing a mercenary feeling. He hastens to correct such an impression. *Do not suppose that it is the gift itself that I desire: no, in this as in all else I seek not yours but you* (2 Cor. xii. 14); *and if I value the gift, it is because I see in it the profiting of the givers.*

The fruit] The result and product of your bounty in reference to its eternal recompense. Psalm lviii. 11 (Hebrew and Septuagint), *verily there is fruit for the righteous*. Prov. xix. 22 (Septuagint), *mercifulness is fruit to a man*. John iv. 36, *he that*

reapeth receiveth wages, and gathereth fruit unto life eternal.

To your account] Literally, *unto* (so as to form) *an account* (or *reckoning*) *belonging to you*. It is the same phrase and the same figure as in verse 15. See note there, *In respect of*.

18. *But I have all*] Again the fear suggests itself, lest they should suppose him to be urging them to fresh giving. He hastens to say, *Send me nothing more: I have enough, and more than enough.*

Have] It is the strong form (ἀπέχω) of *have*. *I have to the full*. It is the word used in the thrice repeated *they have their reward* of Matt. vi. 2, 5, 16. Luke vi. 24, *ye have your consolation*. Philem. 15, *that thou mightest have him for ever*.

I am filled to the full] *My every want is more than supplied*. For the expression, see 2 Cor. vii. 4, *I am filled to the full with*

IV. 18 of a sweet smell, a sacrifice acceptable, well-
 19 pleasing to God. And my God will fill to the
 full every need of yours according to His riches
 20 in glory in Christ Jesus. And unto God our
 Father be all glory for ever and ever. Amen.

the comfort given me.

An odour of a sweet smell] He regards the self-denying bounty of the Philippians as a sacrifice to God Himself, of which the scent rises to heaven, bringing back God's blessing upon them. The original of the phrase is found in the record of Noah's sacrifice in Gen. viii. 21, *the Lord smelled a sweet savour*. St Paul applies it to the sacrifice of Christ in Eph. v. 2, *gave Himself up for us, an offering and sacrifice to God for an odour of a sweet smell*.

A sacrifice] Thus Heb. xiii. 16, *to do good and to communicate (impart) forget not; for with such sacrifices God is well pleased*. The same term is applied also to the offering of praise, Heb. xiii. 15; to the presentment of the living body, Rom. xii. 1; and to all the services of the universal Christian priesthood, 1 Pet. ii. 5.

Acceptable] Luke iv. 19. 2 Cor. vi. 2.

Wellpleasing] Rom. xii. 1. xiv. 18. 2 Cor. v. 9. Tit. ii. 9.

19. *My God]* See note on i. 3, *I thank my God*.

Will fill to the full] In allusion to *his own* like abundance. See verse 18.

According to] *In accordance with. On the scale of. As might be expected in consideration of.* See note on iii. 21, *According to the working*.

His riches] *His inexhaustible stores of good.* This spiritual application of *riches* to the unlimited resources of the Divine capacity of blessing is peculiar to St Paul, and is specially characteristic of the Epistles of this group. See however also Rom. ii. 4. ix. 23. xi. 33.

In glory] The connexion of these words is not evident. *The riches of his glory* (Rom. ix. 23) gives a clear sense. But *riches in glory* seems a difficult combination. If thus connected, it must mean, *according to His boundless store of blessing (shown) in the manifestation of what He is*. Or, it may be taken with the verb, *fill*. *He will supply your every need...in glory*; that is, *in and by manifesting His own excellence*, showing forth what He is in power and in goodness. See i. 11.

In Christ Jesus] In whom He does all His acts, and most of all those acts which concern the welfare and comfort of His Church and people.

δεκτὴν, εὐάρεστον τῷ Θεῷ. ὁ δὲ Θεός μου πλη- IV. 19
 ρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλούτος
 αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ. τῷ δὲ Θεῷ 20
 καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν
 αἰώνων· ἀμήν.

20. *And unto God*] Not a separate and disjointed doxology, but in close and natural sequence to the verse preceding. *He will do thus and thus, and to Him be all glory.*

God our Father] More exactly, *to Him who is* (1) *God*, and (2) *Father of us*. The *and*, if retained in English, suggests the thought of two Persons, which the Greek (with its one article) precludes. The rendering, *our God and Father*, is quite defensible (see 1 Cor. vi. 11), but that of the text is more according to the *usual* tenor of Scripture.

All glory] The definite article might suggest the rendering, *the glory*. But this diverts the thought from the proper idea of *glory*, which does not mean *praise*, but (1) forthshining of light, manifestation of excellence, God's self-manifestation in grace, power, &c. (2) the echo and reflexion of this self-manifestation in the admiring adoration of His creatures. The latter is the sense here, and the article expresses the *universality* and *exclusiveness* of this ascription. To offer it or any portion of it to any other is blasphemy.

Glory universal. All glory. See note on iii. 19, *Whose glory*.

For ever and ever] Literally, *unto the ages of the ages*. There are two modes of approximation to the conception of eternity; the one is by *negation* (*without end, unending, &c.*), the other is by *aggregation*. The latter is the one used in the phrase before us, which takes a great variety of forms in the Septuagint, but of which the radical idea is the word *age* or *period* (αἰών) in the sense of a long and undefined succession of time: this is enlarged into the plural number, and then further amplified, by the addition of a like genitive, also in the plural, so as to make the ages themselves to *consist* of ages, thus magnifying and multiplying the total sum to an extent beyond expression in any human figures or numbers. The particular phrase before us, the double plural, appears to be used only in the New Testament; four times by St Paul, once by St Peter, and eleven times in the Revelation. For a peculiar form of the same general idea see Eph. iii. 21, *unto all the generations of the age of the ages*.

IV. 21 Salute every saint in Christ Jesus. The
 22 brethren that are with me salute you. All the
 saints salute you, and especially they that are
 of the house of Cæsar.

23 The grace of the Lord Jesus Christ be with
 your spirit.

21, 22. 'Greetings to you, individual greetings—in which all join with me, especially they of the Emperor's household.'

21. *Salute*] We have examples in Scripture of the use of this word (*ἀσπάζεσθαι*), (1) in meeting, Mark ix. 15; (2) in passing, Luke x. 4; (3) in parting, Acts xx. 1; (4) in absence, 2 Cor. xiii. 12; (5) in compliment, Acts xxv. 13; (6) in mockery, Mark xv. 18. Often as a request from the absent, (*a*) as here, and Rom. xvi. 3—15. Col. iv. 15. 3 John 15. &c., or (*b*) with the addition of the *holy kiss* or *kiss of charity*, as Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.

Every saint] See note on i. 1, *Saints*.

In Christ Jesus] These words probably belong to the term *saint* (see note on i. 1), and not to *salute*.

The brethren that are with me] The only persons mentioned by name in the Epistle as being with St Paul are Timothy and Epaphroditus, and the latter of these probably carried the Epistle. In the Epistles

to the Colossians and to Philemon, belonging to the same imprisonment, but probably to a later part of it, several other companions are named; Aristarchus, Epaphras, Demas, Mark, Luke, &c. But there is no indication of their presence in this Epistle, and the language of ii. 20, 21, unless a somewhat arbitrary qualification is put upon it, seems to imply that St Paul had no such entirely congenial companionship when he wrote it.

22. *Of the house of Cæsar*] A comparison of 1 Cor. i. 16 with 1 Cor. xvi. 15 seems to show that no distinction is to be made in the Greek of the New Testament between the two words *house* (*οἰκία*) and *household* (*οἶκος*). Thus the text may refer not only to actual slaves and servants resident in the Imperial palace, but to any persons holding what we should call household offices in the court. But doubtless the saying of St Paul, *not many powerful, not many noble, are called* (1 Cor. i. 26), was literally true of the Roman Church when he was personally sojourning in Rome. The long list of greetings in the Epistle

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. IV. 21
 ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπά- 22
 ζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ
 ἐκ τῆς Καίσαρος οἰκίας.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ 23
 τοῦ πνεύματος ὑμῶν.

to the Romans is the only real guide, and that a very partial and even ambiguous one, to the position and nationality of the members of the Church of the capital at the time of its writing, some four or five years before the date of this Epistle, and before St Paul had yet visited the great city. The expressions used in the first Chapter of this Epistle imply, however, a marked growth of the Roman Church in all directions during (and partly in consequence of) St Paul's imprisonment.

23. 'Grace be with you.'

With your spirit] The same prayer for the companionship of the grace of Christ with the spirit of the Christian community is found in Gal. vi. 18 and Philem. 25. In 2 Tim. iv. 22 we have the double form, *the Lord be with thy spirit: the (divine) grace be with you.*

Your spirit] The combination of the singular (*spirit*) with the plural (*your*) is remarkable. On the one hand, the *spirit* is an integral part of the constitution of the individual man, and might have been expected to

take the plural number when a plurality of persons was spoken of. But in fact *spirits* is by no means a common expression in Scripture, except in certain special cases (such as 1 Cor. xiv. 23). Thus in Rom. viii. 16, *the Spirit Himself beareth witness with our spirit* (not *spirits*). 1 Thess. v. 23, *may your spirit and soul and body, &c.* The text last quoted gives us not only *spirit* but also *soul* and *body* in the singular, though with a plural pronoun. And so *your body* in 1 Cor. vi. 19, although verse 15 has *your bodies*. Compare Rom. vi. 12 (*your mortal body*) with viii. 11 (*your mortal bodies*). The plural of *soul* is common. See Luke xxi. 19. 2 Cor. xii. 15. 1 Thess. ii. 8. The explanation of the preference of the singular in the case of *spirit* may lie in the unity of that *indwelling Holy Spirit* (Rom. viii. 11) by whom alone the spirit of the man is quickened into activity. *There is.. one Spirit* (Eph. iv. 4), and in that all-embracing unity the separateness of the individual human spirit is in some sense merged and lost.

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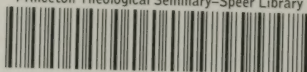
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